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Elijah's Mantle

"He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan."
2 Kings 2-13.

The next verse tells us why Elisha did what he did He took the mantle back to Jordan to test it out. He wanted to know whether he had received just a keep-sake or a commission from God. You are familiar with the wonderfully dramatic story of the separation of Elisha and Elijah. They had been together for many years. Elijah had found Elisha at the direction of God, plowing his field, and had called him to follow with him and ~~teend~~ attend upon him. Now the end of that fellowship had come. Elijah had been told to prepare to give over to a successor. The work was not done but the worker was through and the time had come to give up the task. We find Elisha and Elijah journey-ing to-gether from Gilgal. Elijah evidently wanted to spare Elisha the ordeal of the parting, for he continued to urge upom him to stay in various places which they passed through. As they ~~go~~ went they ~~meet~~ met a company of the prophets, and they seemed to know the the immanent departure of the great chief prophet and sorely ~~try~~ tried the heart of Elisha by their references to it. Finally the crisis arrives, and amid lightnings and the blaze of fire, Elijah and Elisha are separated It was a wonderful scene. There ~~in~~ is something so very

appropriate about Elijah's departure. It was quite in keeping with his strange unnatural life. He somehow seems to belong to the elements. His home was the desert, he worked amid the tumult of wars, he dealt with kings, he called down the fire of heaven to vindicate his truth, he watched the tumultuous outbursts of nature from the caves of Sinai, and at last he went off in a whirl of glory, trailing star dust behind him. And as Elisha watches amazed he sees floating down from the air the mantle of his master. It drifts down towards the earth and Elisha rushes to the spot where it falls. There it is, all that remains of the prophet, snatched from his shoulders as he departed into the habitations of his Master where he would no longer know the sting of cold or the wet of rain. It was, moreover, the symbol of that prophetic office which he had held so long, it was an earnest of the power he had. It was indeed the sign which he had given Elisha of his succession to his office. So we see Elisha hastily grab up the mantle an make off for Jordan. He wanted to see whether ~~whether~~ or not it would scatter the waters at his command as it had done for Elijah when they two had crossed together. He wanted to see whether he was a successor to Elijah or merely the legatee of his cast-off raiment. He wanted to know whether he was succeeding to Elijah's

power, or simply stepping into ~~xxxxx~~ a dead man's shoes. That was an all-important matter to settle at the very outset.

There is a quaintly humerous side to this story which adds to the vividness of it. You know Chesterton said that nothing is really human which has not a humerous side. That is the reason Chesterton is such an admirer of Charles Dickens. His characters are true because they are funny, and funny because they are tru You remember that there was this company of prophets who had been following these two other prophets as they made their progress. They knew that Elijah was to be taken and that Elisha was very anxious to succeed to his place. I doubt not that every one of these fifty other prophets was equally anxious to succeed and sure that he deserved it too. So you see there was just a little sting in what they said when they twitted Elisha upon the fact that he was soon going to lose his master, and then inferentially would most likely not be any more than any of the rest of them. Then the great translation came and when the smoke and dust had cleared away there was Elisha with the mantle making for the Jordan. The fifty prophets immediately follow along to see what the outcome is to be. They were all agog with interest and I am sure

many of them awaited with confidence the discomfiture of Elisha when he came to test out the power of the mantle. They hoped possibly that he would find it as powerless as any other mantle. You can sympathize with Elisha when he prayed and smote upon the waters. And then when the fifty prophets saw them scatter, how they hurried down to offer ~~this~~ homage and congratulations to Elisha proving that ~~the~~ human nature has not changed in thousands of years. But you cannot altogether blame the prophets. They wanted to be sure that Elisha was indeed a lion and not just an ass masquerading in a lion's skin. Because you and I know that a lot of folks inherit places, power, position and money and all the rest and yet do not really succeed to the places they come to fill, any more than Elisha could have succeeded to Elijah's place by merely carrying Elijah's old coat around and trying to pass himself off as Elijah's successor.

There are in fact two very practical and useful bits of truth in this story which it is well worth while to get. The test of our right to inherit is our ability to use the thing we receive. Elisha was dead right when he hurried back to the Jordan to test out his legacy. He wanted to see what it was that had been left to him, and whether or not he had any right

to receive the allegiance of those fifty fellow prophets. Then there is another and equally important truth here for us. Our inheritance comes from God and not from man. That mantle falling from the skies was symbolic of the origin of the prophetic gift and miraculous powers which were being given to Elisha by God for the sake of the work which he was to do. Elijah did not will than cloak to Elisha, you remember he was very careful to assure Elisha that his getting wx it was a matter entirely in doubt up to the moment of his actually receivingit. There were reasons which made it seem just and probable that Elisha might become the heir to Elijah and the chief prophet in his room, but there was nothing fixed or settled about it. God never yet delegated to anybody the power to appoint successors to his prophets and apostles. He does His own appointing, sometimes following what seem to be the logical channels but ever and again departing from the ordinary course to show His power and Godhead in some one whom no one in the world ever expected to see elevated to such a place.

Indeed if you will carefully investigate the lives of men who have risen to high places you will be

surprised to discover how often their powers and capacities which characterized them and made them memorable, were powers which came to them after they had received the peculiar office in which they shone. Jeremiah was acutely conscious of his own lack of ability to be a prophet of God and complained of it. Moses you remember was so helpless that Aaron had to be his mouth piece and do the talking for him. Demosthenes the great Greek orator had such an impediment in his speech that he had to keep a pebble in his mouth and practice by the sea shore until he was able to speak acceptibly. The sum of it is that God not only calls men but He gives them their tools to work with.

Here you have a splendid rule for testing your gifts. Take them back to Jordan and see whether or not they will scatter the waters for you. That is the proof of their power.

We all to-day recollect that we are the legatees of those great times, and that great day which occured in history 145 years ago in the sultry city of Philadelphia. The events of those days must not have seemed to the men who witnessed them so weighty as they seem to us. You know it is the nature of great events that as they pass they are sometimes scarecely noticed at all. This was not true of the signing of the Declaration of Independence, but the scene as depicted by the diaries of those who took part in it was hardly what you and I imagine it. We are told that the day was very hot, and if you know Philadelphia in the summer time, you know what that means, it was hot and insufferably sultry besides. The flies from a near-by livery stable made life a burden for the members of the continental congress who were assembled in the state house. This congress had met in 1774 and later adjourned to meet again in September 1775. But when the time came there were not enough present to make a quorum and so for weeks nothing was done. Finally towards spring they began to meet. The Battles of Lexington and Concord had been fought, British troops and fleets were on the way to subdue the incipient revolution. But yet no final step had been taking severing connections with England

The congress had no special authority to take such a step. It was spending its times writing out long explanations, and communications to the ministry in London. At the same time Washington was sent up to take command of the troops around Boston. Money and troops were gathered in limited numbers and put at his disposal. Things were going in both directions. A great many did not want to cut the colonies loose from the mother country. Only a comparatively small number of the statesmen realized that separation was the inevitable outcome of the events which were transpiring. Communications continued to come to the congress from Washington telling of the conditions in the army and increasing need for greater efforts. The fleets of Lord Howe were nearing New York, the Indians along the StLawrence and throughout New York State were rising, and an army was moving down from Canada. Charleston, South Carolina was about to be invested, and British troops were in Boston. A war existed. Ought the colonies ~~xxx~~ to remain in such a state without putting themselves on record and establishing their case before history? That was the logic of events which lead up to the Declaration of Independenc On July 1st there were fifty delegates present at the session of congress. On July 2nd a resolution

was passed declaring for independence. That was the real birthday of our freedom. Thereupon a committee consisting of three men was appointed to draw up a statement of the reasons why such a step was being taken. These men were Thomas Jefferson, John Adams and Benjamin Franklin. Thomas Jefferson actually wrote the Declaration of Independence, in the upper room of a little house which stood on the south west corner of fourth and Market. I am nor sure whether the house still stands or not. On the fourth of July this report of this committee of three which was the draft of that Declaration which we all are familiar with was read to the assembled congress and approved. Two of three signatures were appended, but the rest were not added until later, a few at a time indeed.

Could that scene be reinacted in our day? I seriously question it. ~~In the first place~~ We could not today gather in all this greater country of one hundred millions fifty such men as came with such difficulty to Philadelphia when there were only three million people in all the colonies. That is, moreover, a sufficient reason for saying that we could not reinact that scene to-day. The fact of the matter is ~~that~~ we have lost or are losing the Yankee. I do not use that alone of the man from Connecticut, but as a

type of all of those colonial Americans. We have lost much of that local individuality which was the life of our nation in the old days. We tend to conform to type nowadays. We cultivate our similarities rather than our true selves, which are created dissimilar. The favorite picture to-day is the composite picture. Have you ever seen one of those composite photagraphs, which sociologists and such like folks fabricate to show us what the American of the future will look like and all that sort of rubbish? Well if you have ever seen such a picture, you will recall that it look like nothing at all, in the heavens above or the earth beneath or in the waters under the esrth. It is a grav question whether such a creature could live at all. Everything that is individual and personal has been obliterated by having some other invidual and personal characteristic blotted down on top of it. And the blurred and odd looking photagraph is only a shadow of the frightful reality behind it, should such a thing ever actually come to pass. What a world this would be when we all look alike, think alike, act alike. Woe betide the man then who wants to improve himself and sits up after the regulation hour for retiring that he may study. Woe betide the man who works overtime that he may provide a little extra

comfort or a better education for his children. Imagin a world with no forward-looking men, with no leaders, with no men like those fathers of our republic who from their diverse experiences, and different ideas, who from their ~~xxxx~~ habits of thinking things through were able almost on the spur of the moment to put forth a thing which has stood ever since as one of the unique accomplishments of mankind. They tested things by principles. The principles in that Declaration of Independence have been called glittering generalities. They were that when Jefferson put them on paper, but by the grace of God they ~~began~~ have become substantial facts in the life of this nation through almost a century and a half.

We have received the mantle from these men of old. But the question for us to answer is whether or not we can scatter the waters with it. We have followed them, but have we succeeded to them? Are we training our ~~youth~~ selves to-day in a way that will give ~~them~~ us the mental capacities that those men had, the power of thought which was theirs, the ability to grasp the true significance of a situation, and the daring to carry on through war and famine until the thing be finally accomplished? I do not agree to the notion that Americanism is the average of all the elements

which an unhappy world has dumped upon our shores. I want these foreigners to get the old pure American principles, ~~but~~ not by persecution or for the satisfaction of pride, but because it was those old principles which made America a place which they saw in their dreams and to which they wanted to come. We sometimes forget that the very things which attracted these millions of foeigners to us were our peculiarities, the peculiar ability to pursue life, liberty and happiness, and worship God according to your own consceience. Now we do not want to give up these peculiarities.

#1 Test by proving them
#2 Receive them from God.

religious conviction
moral earnestness
self-denial
courage

I have one more thought to leave with you. The truth contained in this text of Scripture, you recall we said was this, the test of our right to inherit is our ability to use. The mantles of privilege which fall upon our shoulders mean something or they mean nothing depending upon whether or not we can take them back to Jordan and smite the waters and scatter them far and wide. Now let us apply this to our own selves here in this church of God. The mantle of a long line of splendid ministers has fallen, in the providence of God, I believe, upon me. I am not unmindful of those who have gone this way before me. It is with a great deal of trepidation that I launch out into the stream. The mantle of this office has floated down to me from the skies. I am going to take this mantle and go back to Jordan, and pray as Elisha prayed, "Where is the Lord, the God of Elijah?" and then smite the waters. Work and prayer, you see, were the two ways by which Elisha tested out his gift. He prayed and then he smote, and I have a notion that in his zeal and anxiety, for it was but natural that he should have been a bit anxious with all those prophets standing up the bank yonder watching, I have a notion that he smote those waters with all his might. He struck them a mighty blow and it made a resounding echo up and down the stream, but it was

not the blow that scattered the stream, but the power of God, who answered prayer, and who had indeed given Elisha not only the mantle but also the power of which the mantle was but the symbol.

But this mantle has also come down upon you. A church is not a minister alone, it is a people and a minister. Even the greatest of ministers could do nothing in a church without the people. More or less recently, and when you consider the age of the church it is fairly recent for all of you, you have taken up the mantle which has floated down to you in the providence of God. Now, my friends, did you take this mantle back to Jordan to test it out there? A church full of folks who pray and work is a irresistible force, and the world is not an immoveable object, and so there is bound to be success for the Kingdom of God in any community where such a company exists. I want to lay this thought on you very strongly, that you and I receive this mantle together. Because if you think that by some magic, getting a pastor to serve you and head your church is an insurance policy against weakness and failure, you are dreadfully mistaken and we are both on the toboggan for a dismal awakening down at the bottom of the slide. This was your church before it was mine, and it is not mine

now so much as it is yours, and it never will be. So I say to you, go in and possess the land. Till the soil. sow the seed, cultivate the waste places and pray God, and see if He will not open the windows of heaven and measure you such a harvest as ye little dream of.

The thing, my friends, which is abiding in a church is not minister or people, but God. That is the only way you can explain the continuance of this institution for almost a century. God has been working here through this church. In the seventy-fifth anniversary celebration of this church, which some of you remember, Malbie Babcock made an address as you will also remember. In this address he used this felicitous phrase which impressed me as few phrases have impressed me. The words were these, "men changing, Jesus abiding". That is the root of the matter. Here is a place dedicated to the glory of God and the proclaimation of Christ, and so it abides. The permanence lies in Jesus not in us. Year after year God has graciously measured out His power that human beings here, men and women, might smite the waters and scatter them. There is nothing magical about a successful church. The central, eternal and vital principle is Jesus Christ, the same yesterday to-day and forever. Preach Him, and exalt Him and

make it known that He abides among you, and people will gather about your doors. You know how in the wint the birds gather about the crumbs of bread which you place out in the snow for them. Well, men and women are as hungry as the birds for the words of eternal life. You and I are called upon to "feed my lambs".

THE HUMAN TOUCH

"Then there came again and touched me one like the appearance of a man, and he strengthened me." Daniel 10: 18

1. Story of Daniel's vision and its meaning.
   - Daniel's history- incident in time Cyrus.
   - Retirement- rest-vision.
   - The two messengers:-
     - first-description-effect.
     - second-text-effect.
   - Daniel's analysis: speech to second messenger.
   - Limitations of effect of God's great manifestations.
     - elements etc Ps.19.
     - misconception of God in nature alone.
     - God only fully revealed in humanity.

2. Transcendant example of such a Divine Messenger.
   - Jesus chose this name from Daniel.
   - Expressed well the thought of His mission:
     - after inability of man to receive the other messengers; the brilliant ceremonial and the lowly Jesus.
   - His manner of approach to men.
   - How the appreciation of Him grew on disciples.
     - cresendo of words, deeds, insights.
   - Similar progress for modern disciple.
   - Belief in His Deity: reluctant to argue.
     - paralell in case of human acquaintance.
     - metamorphosis of idea of character.
     - experience only argument
     - testimony of million- add mine-
     - Divine Saviour alone can save world.

3. Christ's followers convery Christ by their human touch.
   - Those who have been helped testify to it.
   - Expressing Christ in church, creed- life.
   - Search for new way, and oldest way.
   - Weakness in Christianity- character of lives.
   - Kind of lives of Christian nobility.
   - Effect of a Christ-ian.

Summary:-

Daniel bore witness to the need and efficacy of the human touch as a vehicle of Divine grace.

Christ, the Son of God, saved the world by the human touch.

Christian will win world for Christ by touch.

THE HUMAN TOUCH (II)

"Then there came again and touched me one like the appearance of a man, and he strengthened me." Dan. 10:18

Sermon

1. Daniel's experience of the vision.
   - His retirement and trance.
   - The two messengers from God.
   - Their diverse appearance and their effect upon Daniel.
   - The incident typical of human experience.
   - God's fullest revelation to man is through man.
   - Our limited idea through nature.

2. The world's experience with Jesus.
   - The "Son of Man" His favorite title.
   - Representative of His mission of bringing God to man and man to God.
   - His approach to mankind, contrasted with the ritualistic ceremonial of His day.
   - The gradual realization of His Deity.
   - The cresendo of words, deeds, and insights.
   - A similar progress for His modern disciples.
   - A matter of personal experience.
     - like experience with a human acquaintance.
     - how opinion alters.
     - Testimony of many- add my voice.

3. The individual's experience with the Christian.
   - The persuasive power of Christianity lies in the incarnate Christ in Christians.
   - Various attempts to express Christ to world.
     - The church as an expression.
     - A creed as an expression.
     - A human life as an expression.
   - Weakness of organized religion lies in the lives of its component parts, the people.
   - The Christian nobility from first to last.
   - How both church and creed contribute.
     - A heart as well as a brain necessary to teach theology, or organize a church.
   - The testimony of the stranger who is won to Christianity- text.
   - As messengers of Christ we must bear the characteristics of Him.

THE HUMAN TOUCH

"Then there came again and touched me, one like the appearance of a man, and he strengthened me." Daniel 10:18.

You are all familiar with the story of Daniel the Hebrew boy who went a prisoner to Babbylon and became the premier of the empire. The Book of Daniel reads like a modern romance. There is no boy's book nearly so good, that I know of. God's dealings with men are almost always romantic. Take most any indident that is recorded in the Scriptures about the way God guides and controls the destinies of people so as to bring them safely into His desired haven. There were all the patriarchs, and Moses and the Children of Israel, little Samuel, David and so many more of them until you come to Daniel But the line did not end with him. The lines does not end with the Bible, it keeps on right down to the present day, and your life if you have come to a place where you can see it in any perspective will be the most romantic of all. I think that one of the interesting things we shall have to do is heaven, is to go over in our minds the way in which God has lead us through this life. You know how two old soldiers

love to get together and fight over the Civil war, and I think the newer generation of "old soldiers" love it even better. How you like to go over with some fellow soldier all the experiences of the Great war. How sweet all those French names sound in your ears, each one freighted with some special memories, and the whole story working out as it always does to some grand conclusion of victory and glory. We are in the heaven that lay beyond that war, individually at least. The dangers and the strife are past, and we can see all the way in which we were lead. Well, Daniel's career was such another experience. He had a great life there in Babylon. He was in danger and in great power. Now he was imprisoned and next we know he was dictating the counsels of state to the king. He outlasted two great empires and lived to see a third in power. He saw empires rise and fall. What a set of memoirs he could have left, and what a set he did leave brief as it is.

Like every great and busy man Daniel found himself tired out at times and used to go off up the river to a retreat he had where he could rest ~~himself~~. There he could relax, and slow down the pace he had to go when the season was on at the

capital. He fasted we are told, gave his digestion a rest after those state banquets which he attended. You remember he was always careful of his food. As a young man he resolved not to give himself over to the luxurious living of that heathen court, nor to debase himself with the excesses to which they ran. His is perhaps the earliest example in history of that sane living which we try so hard to popularize in these days. He believed the doctrine that we eat to live and do not live to eat.

While he was thus engaged in resting and fasting and worshipping, for Daniel always found his greatest refreshment in communion with God, a vision appeared to him. An angel bright and fair came to him with a message from God, a message of state, and message of great moment to the empire. This messenger came in the full panoply of his celestial glory, he was clad in the uniform of heaven. He was clothed in linen, and girded with gold, his body shone like a precious stone, his face had the appearance of lighning, his eyes were like lamps of fire, and his voice sounded like the voice of a multitude. He was a tremendous apparition as you will agree. When Daniel beheld him he fell upon his hands

and knees with his face towards the earth. The messenger spoke his word, but Daniel made no answer. He was dumb, his tongue clung to the roof of his mouth, there was no strength in him. He was covered with confusion, his comliness was turned into corruption. Such was the effect of this visitor. The messenger thereupon touched Daniel and at his touch Daniel was drawn up but still he was without strength. He was limp.

Then this seraphic herald departed and another messenger came, this time one like to the appearance of a man, and he took Daniel in hand and made headway with him. At this touch Daniel felt his muscles lose their numbness, he looked up and beheld just a man there beside him. He rose up to his feet and addressed this messenger and apologized for his previous conduct but plead the greatness and overwhelming character of that first messenger. How could I speak with this my lord, he said, for straightway there remained no strength in me. I was utterly struck down by his majesty and the terror of his mighty splendor. But with you I feel better, you are a man like myself, I can understand you, can feel free to talk with you, and

do not fear you, because you are a man like myself. Now the explanation.

The explanation of ~~this~~ the incident seems to be this:- Daniel was not afraid of God's first messenger in the sense that he dreaded a communication from God. He knew God, God had showed him many things. Daniel trusted in God, and God and many times proved that He was one in whom Daniel could safely trust. The simple fact of the business was that God is so great and wonderful, so truly awe inspiring and overwhelming that we, the children of this earth cannot bear to behold His glories while we are in this veil of flesh. The high and mighty communications of God miss us, because we are not capable of receiving them. Just as the lighting wires which make your house cozy at night, cannot stand the strain of the full current which comes over the great trunk lines which carry the power from Niagara, but have to have a transformer between them and the great current, so we human beings cannot stand the great forces of God's, but require "one like to the appearance of a man" to come to us. God's most complete revelation of Himself to man is

through man. Nature tells us of God, but nature shows us the power of God, the force of God, the wisdom of God, and we miss in nature some of the most important aspects of God. That is why natural religion has never satisfied mankind. Some people tell us that it ought to, and they want to give up the Bible and revealed religion which we have in Christianity, and say that natural religion is enough for any man. But look around over the world, has nature taught the cannibal gnawing the flesh from a human bone all there is about God, has nature taught the Chinese woman with her foot bound to look like a horse's hoof all there is about God? Does the mother who throws her child into the Ganges know all there is about God? Do those men and women who throw themselves under the Juggernaut know the whole truth about God? Yet these all depend upon the light of nature, they all belong to old races which have had the light of nature these many centuries. And we can even go a step farther and say that the light of nature and even the revelation of God by His prophets did not bring to the Jews the whole thruth about God. In fact it was not until "one like to the appearance of a man came and

touched humanity that we really knew all there was to know about God.

You and I know that Jesus' favorite name for Himself was the title "Son of Man". He generally used that when He spoke of Himself. Biblical students tell us that He got the name from Daniel. That is true in a sense, but Jesus chose that name for a deeper reason that its use in the book of Daniel. He chose it because it expressed best of all names, His peculiar office. He came to be the son of Man. He was the Son of God, had always been that, but His mission was to be a son of man for the sake of the sons of men. He was to be that second messenger to mankind who would touch mankind as the messenger touched Daniel, raise mankind to its feet and strengthen mankind. After the prophets had spoken, after Sinai had thundered, after God has spoken in many way and in divers manners, in the fulness of time Christ came the Son of Man.

And His touch was as gentle as the touch of the second messenger in Daniel's vision. He was born a Babe, He passed thirty years in a quiet town unknown to all. He identified Himself completely with His people and His times. He went to

school and He went to work. He learned obedience through the things that He suffered. Then He went out to prosecute His work further. He sought out John the Baptist and joined himself to his ministry and was baptised ~~of~~ by him that he might suffer all things and not fail of one touch which might knit Him to His brother men. Then He attracted to Himself a little band of plain men, just ordinary human beings, with no pretensions in any direction, Galilean fishermen, as unadorned as men could be. And He gradually lead those men into the deeper things of His life and its mission. He spoke and journeyed, He healed and prayed and so going along with His followers, His hand on their shoulders, He gently led them to the point where Peter burst out, "Thou art the Christ, the Son of the Living God." The disciples had precisely the same experience that Daniel had. One like to the appearance of a man came to them and brought them the message which God had for them.

And ever since that time all of Jesus' disciples have come through some such an experience with Him. There have always been a fringe of people around the Christian Church just inside or just outside who have professed great difficulty in understanding the Deity of Jesus Christ.

The clear-cut crystallized conviction which has always been the common possession of all Christians from the first day until now that Jesus Christ is God, and which appears in all the creeds of ~~xxxxxx~~ Christendon, seems to these friends too great a step for them to take. They hang back. To them I would say just this. Go with those first disciples over the journey that they took with the Lord, and let Jesus bring you, as He brought them, to the point where the cry of Peter springs spontaneously to your lips. That will be ~~you~~ the surest and best way to satisfy your doubt if it is genuine and your craving if it is sincere. For it is my strong belief that our view of Christ depends upon our experience with Him. You know how your opinion of a person changes with time, as you become better acquainted and follow this person through one after another of the experiences of life, you often come to have a deeper and deeper love for them, and a higher and higher extimate of their character. That will be the case with Jesus Christ. Make Him your companion for a long enough time, and I feel sure you will not be behind Peter one whit in your enthusiasm for Him nor in your estimate of Him. We speak that which

we know and bear witness to what we have seen. Yet it is through this veil of flesh that the Deity of the Lord has made its appeal to the minds of men. The strength which flows from His touch, the new life He brought, the new currents He set up human life, the revolution He caused in human history all bespeak the effectiveness of His Divine power working through the arm of flesh. Napoleon said of Him,-

> "Between Him and whoever else in the world there is no possible term of comparison. I know men and Jesus Christ is not a man."

Renan, the French skeptic said of Him,-

> "Between Thee and God there is no longer any distinction. The most beautiful incarnation of God - God in man."

But the power of His human touch has not come to an end. It is still touching humanity through the Christians who follow Him. It is still the same Divine power which touched the lives of the first disciples, but Jesus no longer walks among men as He walked by the sea of Galilee. If the world to-day is to ever come to know Him, it must be through you who call yourselves by His Name and profess to follow Him and trust in Him. The persuasive power of Christianity lies in the incarnate Christ in

Christians. There have been various attempts to express Christ to the world. We have tried to express Christ to the world through a Church. For many centuries the Church was held up to men as the official exponent of Christ, His peculiar representative on earth. And the Church does represent Christ. It has done mighty things in His Name and for His cause. Then we have tried to express Christ to the world through creeds, and we have succeeded to a degree, but I think we will all agree that the best exponent of Christ to the world is and remains the individual Christian life which is closely attached to Him. There is nothing quite so persuasive as that. And the great weakness of organized Christianity, the weakness of the Church and the weakness of creeds is not in them, so much as in the lives of the people who belong to the churches and who profess the creeds. It is the person, you see, who is both the strength and the weakness of the cause.

I have no way of collecting any exact statistics on the matter, but I suspect, and I know from many particular instances that the testimony which people give when they come to Christ and want to profess themselves as His, is often to this effect,- 'Behold, there came

and touched me one like the appearance of a man and he strengthened me." Somebody in the crush of life touched elbows with this other, and the touch was different from the ordinary elbowing which we human beings give each other on the thoroughfares of life. It was more like the touch of the second messenger who lifted Daniel off his knees and made him sit up and talk to him and forget his fear and bewilderment. It is more like the contact of Jesus who sat by the well-curb of Samaria and talked with the woman who came thither to fetch water, or like the touch which He bestowed upon the leper whom He healed.

That human touch is the open-seseme if you are anxious to draw men and women into fellowship with Christ and his church. Robert Louis Stevenson is one of his essays which narrates his trip across our country back in the days of the emigrant trains tells of the difference between two news-boys who were on the train at different times, and Stevenson remarks about the latter one who was so kind and considerate of the poor tired travellers who were having such a hard times of it, under the hard circumstances which accompanied travel in that day, "When I think of that lad coming and going, train after train, with his bright face and civil words, I see how

easily a good man may become the benefactor of his kind . . . and while he thinks he is only earning a profit of a few cents and that perhaps exorbitant, he is doing a man's work and bettering the world."

Jesus' zeal to keep at His work -

THE TRUTH IN THE FIRE

"Then the word of the Lord came to Jeremiah after that the king had burned the roll and the words which Baruch wrote at the mouth of Jeremiah saying, take again another roll and write in it all the former words that were in the first roll."
Jeremiah 36:27-28.

Dramatic scene in Jehoiakim's winter palace in 604

Josiah and Jehoiakim compared.
the two rolls, one found other destroyed.
Talmage's son.
ancestry no absolute protection.
danger to every child.
Mrs. Jellyby.

Character of Jehoiakim.
what Jeremiah said about his burial.
relations with Neco king of Egypt.
attitude of prophets on foreign alliances.
example of northern kingdom.
long expostulation of Jeremiah.

Abuses then rampant.
Hinnom.
slavery, red cedar palace
religiosity, "this is the temple"
Uriah.
Jeremiah's scroll read to people and king.
irony of the second scroll.

Those who resist God's truth.
Jehoiakim's idea of Jeremiah. Jeremiah not gloomy.
Paradox of resisting God's truth.
Attitude towards Bible.
Frenchman in Crimean.
How state of fortunes affect us.
Judge superficial baubles.
Moral and physical truths.
Ostrich philosophy unscientific. Cannot neglect salvation.
"First Pres." vs. Divine destiny
Draft dodgers - whirlwind.

Those who try to postpone the truth.
Felix. Constantine's baptism.
Call to act on truth we know.
Jehoiakim better than Felix.

Substitutions put in place of truth.
Incident from Pilgrim's Progress.
Morality, Legality, Civility, Worldly Wise-man.

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That was a very dramatic and a very tragic scene which was enacted there in the winter palace of the king of Judah in the year 604 B.C. I wonder if you can see it as though it were being enacted before you again here in this church all these twenty six hundred years later? Jehoiokim was the king of Judah, the son of Josiah the good king of Judah. Josiah, you remember was the man who heard the words of the Law read after they had been lost for many years, when one of his servants happened to run across a roll of the Law tucked away in a recess of one of the temple rooms. When he heard the words which Moses had commanded the children of Israel years before, he rent his clothes and called his chief officers together and appointed a hearing for all the people and took such steps as he could to see that this old worship of his people wherein they had once been prosperous and great was again the religion of the land. That is a stirring story, but pertains to another time and place. This text refers to a son, the eldest, of Josiah, who was a

the son of a good man, but a good man's son gone wrong. He was of different clay from his father. That sometimes happens. Dewitt Talmage's son died a drunkard. Birth and high lineage are no proof against sin. The child you love may cause you many a tear. There never was a murderer or criminal who was not once a sweet innocent baby. That is not said lightly but to make you mindful of the importance and the greatness of the saving power of Christ. We must see that even the dearest have it. Do not just assume they belong to Christ because of their ancestry. Jehoiakim was the eldest son of Josiah and yet when Josiah heard the word of God read he tore his garments, but when Jehoiakim heard the word of God read he carelessly took from his belt a pen-knife and slashed the parchment with a sneer and cast it into the fire. They were father and son. Blood will not always save. Perhaps Josiah was so busy being a good king that he was not a good father. Perhaps he was like Mrs.Jellyby who was so interested in uplifting Africa that she let her own children grow up like the veriest hottentots. Charity begins at home.

Jehoiakim seems to have been a fair sample of a silly ass. Jeremiah once told him that he would receive the burial of an ass, meaning that his body would be kicked over the parapet of the city wall

like a common piece of offal. It was, but Jehoiakim was an ass before he died. He was evidently the creature of the king of Egypt, Necho. Of course the scheming king of Egypt did not care any more about Jehoiakim than Kaiser William, late of Germany, cared about the duchess of Luxembourg. Jehoiakim was just a little petty princeling, who was evidently such a weakling that his own people had passed over him in the succession and placed on the throne his younger brother, whom Necho took bound into Egypt and put Jehoiakim in what was his rightful place by the law of inheritance and so made a virtue out of a sly scheme to get control of Judah as a pawn in the coming struggle for supremacy with the forces of Babylon. But Jehoiakim did not lack for wise counsel. Jeremiah had been there from the days of Josiah and had continued to proclaim God's coming judgement on Judah. In 722 , one hundred and eighteen years before the northern kingdom of Samaria or Israel had fallen before Sargon. You recall how that northern part of Solomon's kingdom broke away when another foolish son tried to go his own way. Jereboam began all the trouble years before and Samaria had finally gone down in the dust. Judah had done better and managed to hang on until now, but her doom was sealed too. Under Jehoiakim she was wavering for her crash.

Her state of affairs seems to have been like

this. Idolatry and all its kindred evils were rampant in the land. In the valley of Hinnom, just under the brow of the Temple hill the people of Judah were actually burning their young children on the great brazen pap of Moloch. You can scarsely envisage such a thing in connection with Bible history. Oh those were cruel times, until the Son of Man came. Every hill and green tree was the site of a shrine to some vile member of the heathen Olympus pantheon imported from all parts of the east. But at the same time we read the official worship reestablished by Josiah was meticulously continued in the Temple. Pious hypocrites thronged its precincts and solemnly went through the mummery of worship, repeating as the prophet Jeremiah tells us this fatuous saying, "This Temple of the Lord, the Temple of the Lord." Oh yes we are all right, is not this God's house dedicated to Him. He will save us. But all this time Jehoiakim was using slave labor, and Hebrew slaves at that to build himself a fancy palace out of town in the cool country, crimson and cedar. Robbery, cruelty and every conceivable variety of sin and injustice reeked in the land. Uriah a prophet like Jeremiah who dared to lift his voice against conditions was chased down into Egypt where the Egyptian authorities gladly caught him and handed him over to Jehoiakim to kill.

There was a weak protest to this scandal, but what could be done.

Finally God spoke again. He commanded Jeremiah to dictate to Baruch his scribe the substance of all the warnings he had given and deliver this resume to the king. So Baruch sits down and with his pen puts to paper the burning words which spring to the prophet's lips as he paces up and down the room. The scroll in finished, Jeremiah ceases, and Baruch hands over the result. A king's messenger carries it to the king. He calls some of his officers together as they listen. After hearing a few pages, Jehoiakim demands the precious roll and calmly procedes to cut it up and drop it in the brazier of burning coals before him. What does he care for the truth of God. There is something so cynical, so ~~spectacular~~ flagrant, so apparently final and yet so ludrcously puerile about it, that it sticks in your mind when you read it. Imagine Jehoiakim's fatuous dream that he could destroy the word of God in that summary fashion. The calm superiority of that little whipper-snapper, who could have the hardihood to actually destroy and burn a message from the Living God. Why in a case like that an outraged parent would ~~xxxxxxx~~ feel that most any reprisal was justified. But God who is rich in mercy simply directed Jeremiah to prepare another scroll and

submit that. Oh what a calm inevitable certainty there is about God's dealings. His truth never fails. Not one jot or tittle of the Law shall fail. Poor little fool Jehoiakim. There must have been something very ominous to Jehoiakim about that second scroll. He looked down into the brazier, yes there were some few ashes yet visible, but here was the scroll again. Jehoiakim, you cannot ever cut up the scrolls, you better read them. Your little pen-knife is all too feeble to destroy God's truth. Twenty six hundred years have rolled around and we still read the truth God tried to impress upon Jehoiakim, and we also read the record of history which Jehoiakim did not live to read, that all things were done even as God said they would be. Jehoiakim's blackened corpse lay out in the gutter away in Babylon whither he had been carried in a cage like a monkey. God's truth is like the three Jewish boys thrown into the fire, it remains untouched. The inevitable truth of God is the subject I would have you think about to-day.

Jehoiakim looks so foolish to us in the light of history, but I am sure Jehoiakim took himself very seriously. I believe he felt very superior when he took out his fancy pen-knife and chewed up that scroll of parchment which Baruch had written upon. He may have been drinking at the time and he and his drunken courtiers laughed and chuckled at the king's daring. The made jokes about the prophet and reflected that it would be a good thing if they could just get that meddling fool out of the way. Life would be so much more pleasant without his interminable sermons, and Jeremiah was such a gloomy prophet. He never saw anything but destruction and darkness and death. And these silly vassels hated such things. They did not like to think about it and it made them angry to ever be forced to. So they resisted God's truth. That sounds like a paradox, and it is, but people do try to resist God's truth. They try to fly right in the face of it. They tell you plainly that they do not care. If you cite the Bible, they tell you that they do not believe it, that it is full of mistakes and nonsense and no longer any authority for men. They have outgrown it. A great preacher tells the story of a man who years ago gave a Bible to a frenchman. The man tookit, and then calmly tore out a few of the

pages and lit his pipe. He was a good deal like Jehoiakim. Then he went off to fight in the Crimean War and later his effects were sent home, because he was killed. Among these effects was found what was left of the Bible which the missionary had given him. On the fly-leaf were these words. "At one time scoffed at and dispised, but finally believed in and saved." Even the shattered remains of that Bible were enough for that man.

The strange thing about the matter of resisting God's truth ~~in some such way as this~~, is that it seems such a logical thing to do, at the time and then in the light of other experiences and after many days it seems so illogical. It is sometimes easy for a young person to be very supercilious about the Bible. And a rich person finds often much comfort in having great doubts and feeling great independence from the Word of God. When business is prosperous and you have a new car ordered, the Bible looks often like an old foggey's book. But you just take a few turns around the wheel of circumstances and you will get a new view. Some of these people wake up some morning and find business gone. The car is for sale, the angel of death has been past and taken the key-stone from the family. And everything looks differently. The trouble is that we poor children of earth are

so much like children. We get so completely engrossed in watching the bright baubles on the surface that we forget entirely the reality underneath. We forget that these great truths in the Bible are immutable laws of the world's very life. The minister did not write the Bible. Truth is the realest thing in the world. But moral truths do not fly up and hit you in the face like physical truths, their step is more quiet, but they catch up with you just as surely. You go out on the roof of your house and play fast and loose with the law of gravitation and you will become the subject for either the doctor or the undertaker and maybe both. You play fast and loose with one of God's great moral truths, and you may not experience physical pain at once or ever, but the result is just as certain and usually a thousand-fold worse. We ought to be scientific enough in this age to get over this clidish fancy that only what we see exists, and that ostrich philosophy that if we bury our head in the sand nobody can see our bodies. You cannot go along through life neglecting the great salvation that is in Christ without suffering the consequences. You need it whether you are rich or poor, well or ill, old or young. You do not need it that you may be a good church member and a docile follower of any man's

dictation but that you may fulfill your destiny as a human being and take up your rightful place in the universe. It is not that I want to stamp on you "First Presbyterian Church", but that you may become a son or a daughter of God Almighty. There is a certain frankness about open and undisguised resistence to God's truth, and some men pride themselves unduly with it. They make it a positive virtue that they have stood out of the church through all these years. Their wives and families belong, but they, no they are above it, or beyond it, or beneath it. ~~That sounds like~~ They put it out as good advertizing, but it is mostly just bluff. They are afraid to join the church because they are honest enough to know that church membership means obligation and they are too selfish to assume an obligation. But they only deceive themselves, for the obligation is on them anyway and they ~~are~~ are like those class A men in the war who got some very pressing obligation all of a sudden to keep them out of the draft. It took more than a draft to get some men into service, it took a strong wind. ~~But the wind is there.~~ But God's wind is a whirlwind.

But perhaps it is not altogether fair to say of some people that they openly resist God's truth. It might be nearer the truth to say that they try to postpone accepting it. They take very much the position of the Roman governor Felix with Paul. When Paul talked to Felix and reasoned of justice and temperance of judgement to come, Felix trembled and said, "Go thy way this time, when I have a convenient season I will hear thee." But will God always suit our convenience? Well that is a great question and it is a ~~proposition~~ courtesy I should not want to insist upon too strongly before God. But multitudes of people do say that every day. That is precisely the attitude they take. When someone goes to them and asks them to join the church as a visible sign of their standpoint in life and to bear witness to the thing which they may in their heart feel to be the truth, they put them off with just these words of Felix. Wasn't it Constantine or was it some other famous ruler in history who put off baptism until the hour of his death so he might have the slate washed clean by his false notion of baptism and land in the great Beyond like a lamb just up from the river side. Truth is a thing you cannot safely tamper with. Procrastination is the thief of time, and of many other more valuable things. If you have a single conviction, act on it

now, I beseech of you. If God has showed you one foot of the truth and it is a pathway down which you can take one single step, take that step. Jehoiakim was a poor figure of a man, and we think of him sitting there in his winter parlor trying to dodge God's truth, but Jehoiakim did not try the game Felix tried, he did not send Baruch back and tell him to come some other day when it warmed up a little. He was frank enough and honest enough to act right then and there.

But there is another way of resisting God's truth. That is by trying to substitute something else for it and go off to obey that instead. That is a kind of duplicity and is perhaps the worst of it all. You remember some of your Pilgrim's Progress I have no doubt. You recall Christian and the city where he lived. And you remember how Christian read in the Bible of the way of life, and realized that he had a journey to make if he was to profit by what he had read. Evangelist, you remember put him on the right track and started him off for the Wicket Gate. Well there were two of his friends who tried to stop him, Obstinate and Pliable. Obstinate soon quit but Pliable went on, being influenced by Christian who happened to be the next person to him, as all pliable people are influenced by the nearest thing and the last

word they hear. Pliable stuck to it until the Slough of Despond was reached, and of course when they both tumbled into that Pliable had enough and scrambled out on the wrong side and went back to dry off and thank his stars that he got off when he did. Well, on the further side of that Slough towards which Christian made his way in spite of difficulties he met Mr.Worldly Wise-man. This gentleman is, to my mind, one of the best characters in Bynyon's work. He is great. Now he takes Christi an in hand and says in substance to him that he is a big fool to ever get into the Slough of Despond. Christian explains that he was headed for the Wicket Gate and had to cross the Slough. Oh no, says Mr. Worldly Wise-man. You need not ~~x xxxxx~~ at all do that. That is not the way to go. That is a hard long way. You want to come up here and dwell in the village of Morality. There it is high and dry and you will be comfortable respectable and happy. And when you get there go consult Mr.Legality, or of you cannot find him l ok up Mr.Civility. They will tell you what you need.

Do you catch the veiled and delicious irony of that passage in Pilgrim's Progress. It was verily written for this year of Grace 1921. Instead of seeking God's salvation through Christ, go live in Morality, under the tutelage of Legality, keep

inside the Law, or if you cannot find him seek Civility. If you can't be honest be polite. I think that is superb, and it is true to a dot of the letter. That is modernism to delight the eye. Trade Religion for Morality and if you cannot make a go with Morality take Civility. Be polite and you will be saved. That is a more popular philosophy than you think. That is the common philosophy of the large cities, and I do not think it is unknown in smaller places.

That is the last dodge around the truth. Resist it, or postpone hearing it, or barter it off for some cheap substitute. But, my friends, it cannot be done. God's truth is supreme. You can't resist it, or postpone it, and least of all alter it. But why resist it, or avoid it, or try to alter it for it only exists for your good.

SOCIAL SALVAGE

"He brought him unto Jesus. Jesus looked upon him and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation Peter). John 1:42.

The prediction about Peter. Its strange lack of agreement with the Peter whom his friends knew.

A sample of Christ's work seen here, in the transformation which he anticipated in this follower because of his association with him.

The waste of society, and what can be done with it? How evolution disposes of it, the Malthusian economics.

Two remedies:-

a- A social system which will prevent or immediately correct the individual aberrations from the ideal.
   Bolshevism as an example.
   The personal equation. Spargo's comment on sinfulness as a bar to social remedy.

b- A saved soul. Correction at the source of the trouble. Begbie's testimony to the social effects of salvation by Christ

Making Peters out of Simons a work for God alone

SOCIAL SALVAGE

"He brought him unto Jesus. Jesus looked upon him and said, Thou art Simon the son of John: thou shalt be called Cephas(which is by interpretation a stone) John 1:42.

Incident of the text.
Contrast implied. Simon weak and changeable.
Smiles on faces of Andrew and John.
Their supposed opinion of Jesus.

Popularity and character of Peter.
Much we know of him.
Family life, relationships. How he became a rock.
Confession and Denial.
Easter and Pentacost.
Missionary labors, Gospel.of Mark. Plainness.
Prospect of death and epistles.

Mutability of character our study.
The theme of all literature and drama.
Othello and Macbeth, novels and stories.
The most absorbing study in the world.

The classic tale of Dr.Jekyll and Mr.Hyde.
Resume thereof-
Utterson - Enright - little girl - Hyde
Lanyon - murder of M.P. - drugs - finale
Dr.Jekyll's analysis left behind him.
The abstraction of evil - his wish to have two permanently separated.
Stevenson's correction of this impossible and untrue state in story.
Remorse of Jekyll for Hyde.
Growing power of Hyde.

Paul's more striking description of this in Romans 7.
The text for Stevenson's story.

A dream of Stevenson's. Another possibility.
The MIXED and the EVIL.
The MIXED and the GOOD.

Christ's power in life. The Peter in Simon.
Hyde and Peter in each.
"to whom ye yield yourselves etc.
Reality of evil.
Reality of Good - Regeneration - power of God unto salvation.

"He brought him unto Jesus. Jesus looked upon him and said, Thou art called Simon the son of John: thou shalt be called Cephas (which is by interpretation Peter)" John 1:42.

Cephas or Peter means a stone. "Thou art Peter and upon this rock shall I build my church". Peter a rock. Why how prepostrous. Peter was weak as water, as changeable as a weather-vane, even a renegade and traitor when it came to a pinch. How can the Master call him a rock. Can't you imagine you almost see a smile on the face of Andrew and the other fisherman when Jesus the stranger greets their friend Simon with that address? I guess this Rabbi from Nazareth does not know so very much about human nature, they reflect. Or perhaps he is making a friendly sally of wit. Peter a rock. That is too much. Peter is impetuous, inconsiderate, sudden, abrupt, fearful, faint-hearted. fickle, yes even cowardly but no rock.

Peter is rightfully one of the most popular of the disciples. We know a lot about him. We know he was married and had a mother-in-law who lived up at his homw in Capernaum. He was a fisherman and he had a brother. He was older than some of the other disciples, perhaps the oldest of the twelve. He went to listen to John Baptist and Jesus picked him up. He was one of His first two disciples, and that was

just characteristic of him. He was first to come and first to go, unstable as water. He was full of enthusiasm one minute and in great doubt the next. He made the Great Confession, and the Great Denial. A common servant girl frightened out of him the very commonest and basic quality of manliness. Very few rookies in our army would so basely serve a buddy as Peter served Christ.

And yet it was to such a man as this that Jesus gave the title "rock". We are sometimes told that he did this forseeing how strong and firm a character Peter was to become. That is the truth, but I like to state it another way. Jesus called him the Rock because he intended to make his character strong and firm and gave him the name as an earnest of the thing he was going to do for him. In other words this text gives us a very striking key to an all-important fact about our Lord, namely His power to change his disciples. "Thou art Simon - - - thou shalt be called Peter." And Peter, the rock this wayward Simon did become in the course of time. We see the last mark of his old fickleness at the time of the arrest of Jesus. Then followed those bitter bitter tears, and it came over Peter what a crime his uncertain nature had lead him to commit. He had denied his Master. He went out and wept bitterly and well he might.

But Peter's tears brought forth a repentence not to be repented of, and we find him racing towards the tomb of the Lord early in the morning as soon as Mary brought word that the tomb was empty. And although Peter could not beat John in the foot-race that they had, yet he never stopped running until he came to the tomb and stooping down went in and saw the linen clothes lying and the napkin wrapped in a place by itself. Paul tells us that the risen Lord appeared once specially to Peter and when the Day of Pentacost was come, it is Peter whom we find preaching the first Christian sermon. And there are no more relapses. We never find him running off again. Sometimes he wavers as he did in Antioch when the Judaizers came down and he was rather inclined to behave himself to suit them in spite of the fact that he had all along maintained the freedom of the Gentiles from the customs of the Jews. Paul had to bring him up rather sternly, but he evidently came up to the line with a good grace.

And then we finally catch a glimpse of him in his epistles. He has reached old age and his notes of Christian comfort and exhortation breathe out the strong humble spirit of the man, now indeed a "Rock". There is the quiet expectation of a violent death which only a rock-like man can

forsee with equinimity, that putting off of this tabernacle - - of which the Lord spake'. "We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ but we were witnesses of his majesty.' Then for the last act we have the credible tradition that Peter was crucified like his Lord. That was a great change from the Peter who denied his Lord at the time of his crucifixion. Peter's character had undergone a transformation under the mighty, yet quiet power of Jesus Christ. He was not the same man. He never became a learned man, for scholars tell us that his Greek is not very good, but it was good enough to carry the Gospel. You know a very plain man can tell the story of the Gospel. He can often do it easier than the learned man. He is more impressed by the contents and less by the form, and it is the contents of the Gospel that is the important part of it. You can see that some great influence has been at work in the Galilean fisherman when you read those letters of his. And imagine him going about preaching the story which you read in Mark's Gospel, for that is really Peter's Gospel. John Mark was his companion on his journeys and took down the substance of Peter's daily preaching for the benefit of the Christians in Rome. That transcript we call

the Gospel of St.Mark. I can think of no more interesting study, if you like to study the Word of God, than the character of Peter. I believe in many instances you will find yourself portrayed in Peter, for isn't it just that rock-like character which most of us need. We are all more or less like Peter at the first.

The transformation of character is one of the most profoundly interesting subjects in the world. You know that character is not a fixed thing it only becomes fixed. It is this mutability of character which makes literature and drama. This is the thing which enabled Shakespeare to write Macbeth, and Othello. This is the theme of that profound study Doctor Jekyll and Mr.Hyde. I am not surprised that half a million copies were sold in less than a year. You have all read it no doubt, and perhaps remember the story. Lest you have forgotten some of it, let me recall the main outlines.

Doctor Jekyll was an eminent physician of London. He was a man of large means with a fine education, many acquaintances and two bosom friends, Doctor Lanyon and Mr.Utterson a lawyer. The first item in the story is the meeting one night by a Mr. Enright, a friend of Utterson,

with an apparition on a long empty street in the early hours before dawn. This is a running man who knocks down and ruthlessly tramples over the body of a little girl who was out running for a doctor. The diabolical cruelty of inhuman nature of this piece of wanton brutality utterly amazes Enright, but does not prevent his righteous anger from rising and he chases and captures the man. The family of the child rush out and there on the street corner they gather about this strange and unnatural man. He is described as of under sized, with a peculiar twist in his stature, but the outstanding characteristic is the look on his face which seems to betoken the presence of Satan himself within him. Such hardened cruelty and brutal depravity seems hardly possible on any human face. The upshot of this episode is the location of the man's abode and the telling of the incident to Utterson. The man's name was Hyde.

Mr.Utterson has in his possession the will of Doctor Jekyll in which one Hyde is made the legatee under the odd circumstance that Jekyll should suddenly disappear or die. Utterson wonders if this horrible man can be this Hyde. It turns out to be the case, because Utterson looks up the matter himself and meets Hyde, who impresses him with the same repugnance which Enright felt. This

makes him despondant to think that Jekyll is in some mysterious way bound under some obligation to such a creature. Meanwhile his intercourse with Dr.Jekyll goes on but the subject of Hyde is taboo in their conversation. Finally one night a housemaid sitting in her wondow late a night looking at the moon, sees a foul murder perpetrated in the lane beneath her. A strange undersized man meets with an old gentleman who is a member of parliament and who greets this man with great courtesy. The smaller man seems to lose control of himself, jumps upon the old man, beats him with a heavy walking stick, crushes his skull, and tramples him to death right there on the street. The girl screams, the police are warned, a search is made Utterson is informed, goes with a detective to the house occupied by Hyde and finds everything in confusion and the remains of the cane partly burned in the fireplace. After that of course Hyde is pronounced a murderer and a prize is set on him. Hyde is never seen again until the end. Lanyon the other physician has a sudden shock and soon dies. Later the serving man of Jekyll comes to Utterson in terror because he thinks Jekyll who has been acting queerly has been murdered in his little work cabinet back of his house. Utterson goes with the man and finally breaks into the

room to discover Hyde in the throes of death with an empty phial in his hand. On the desk is a sealed letter which tells the story.

Jekyll and Hyde are one and the same, as you remember. Jekyll as a young man was full of both scientific enthusiasm and the disposition to lead a wild life. He combined the two and discovered a drug which enabled him to change personalities. He could become Hyde by drinking a measure of the drug he had evolved. Jekyll was just an ordinary mortal man with a mixture of good and evil like all the rest of us. Hyde was the essence of the evil drawn off and concentrated. Hyde was the evil part of the ~~xxx~~nature alone. In the written disquisition which Jekyll left behind for Utterson, we read the following,

> "If each (nature), I told myself could but be housed in separate ~~xxxxxxx~~ identities, life would be relieved of all that was unbearable, the unjust might go his way delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path doing the good things in which he found his pleasure and no longer exposed to disgrace and penitence by the hands of the extraneous evil. It was the curse of mankind that these incongruous fagots were thus bound together,

The underlying study of this story is most profound. It is simply the observation of the apostle Paul put in story form. "I see a different law in my members warring against the law of my

mind and bringing me into captivity under the law of sin which is in my members. O wretched man that I am who shall deliver me out of the body of this death. I thank God ~~now~~ throughbJesus Christ our Lord." "The evil that I would not that I do and the good I would that I do not." There you have the classic expression of this warfare which goes on in each one of us. It is as Stevenson says the pity of it that these two tendencies are yoked together in each one of us. It would be nice to be able to separate them, and as he says let the evil go his own way and the benevolent goes his. Doctor Jekyll was noted for his deeds of kindness. He was a man of spotless reputation; Once he could get Hyde back into Jekyll there was not the least chance in the world of Hyde e ever being discovered.

But in the story itself there are two facts which appear although no special comment is made about one of them and Dr.Jekyll in his final statement part of which I just quoted seems to forget it. That is the fact that Dr.Jekyll knows of and feels remorse for Hyde. Hyde feels no qualms at all about the atrocious things he does. He is pure Devil and simply laughs at the fiendish pranks he plays. But Jekyll is the

normally constituted being like you or me, and he feels the pangs of conscience like any other being. That disassociation of the evil and the mixed selves is impossible and Stevenson was true to his knowledge and instinct and did not even attempt to separate them. He is also true to fact when he makes the evil oblivious of those sensibilities of conscience. The deepest sorrow of hell may well be the lack of comprehension of the heinousness of sin. The other and supremely significant fact is that while the first time Doctor Jekyll percipitated the transformation of himself into Hyde, he went through excruciating misery as his frame bent and cracked under the strain and his face took on that malignant cast, and his nature changed into the image of Satan, the next time it was done with less trouble, and finally the tragic climax is reached because it gets to be so easy that Jekyll wakes up of a morning finding that in his sleep he has changed, and at last even if he doses in his chair he rouses himself to find that he is Hyde. This renders him liable to arrest and condemnation, and pitches him into that awful abyss of despair which makes him commit suicide. Here again Stevenson is true to life. It gets easier and easier to do wrong and the Hyde in each of us will speedily learn to come at our biuding, and will speedily learn the

way into the citidal of our soul without our bidding and ultimately he will become the master there. That is the testimony of thousands of poor wrethhes who have waged the battle and who know.

But my chief object is not to simply give you a resume of one of Stevenson's most famous stories. It was the figment of his imagination. He dreamed it one night, and his biographer tells us that he was sorely put out with his wife because she saw him writhing in his sleep and wakened him, only to make him lose the final scenes in his dream and compel him to work them out by the sweat of his brow in the waking hours. If Stevenson had let his mind dwell upon this text of ours he might have gone to sleep and had a different dream. He might have dreamed that there was a Simon and a Peter, a Mr. Simon and a Mr. Peter, and that while Mr.Simon was a mixed individual like Dr. Jekyll, Mr.Peter was an individual like Hyde with one nature predominant, only instead of the evil being that nature, it was the good. For Mr.Peter was simply Simon with the pure element refined. If there is a mixed nature and a worse as in the case of Jekyll and Hyde, there is a mixed and a better as in the case of Simon and Peter, and this is the idea I want to

leave most prominently in your mind. Christ takes us with our mixture and refines us until we come forth pure gold. He can call forth the Peter in every one of us, just as that chemical mixture which Jekyll compounded could evoke the Hyde in Doctor Jekyll. But it takes a stronger power to bring out the good, just as Christ is stronger that that chemical powder or the Satanic Force which stood back of it. We are all Jekylls, we are all Simons. There is a Hyde in us and there is a Peter in us. Shall we let Satan bring the Hyde out or shall we let Christ bring the Peter out? To whomsoever ye yield yourself to obey his servant ye become. That is Scripture and truth. Stevenson evidently believed in the reality of the evil forces in this world. There was nothing of imagination about sin in his mind. There never is in th mind of any close observer of humanity. Sociologists sometimes deny the reality of evil. Preacherssometimes do, but you never found a great novelist, or play-wright, or dramatist who believed any such foolishness. The reason is that they are looking at the life that is and not at some picture they like to think of as being life and which fits in beautifully with some little scheme they have for drawing a salary and blessing the world at the same time.

Now this mastery of life which calls forth the Peter in us, is called in theological language, regeneration. I do not care a straw for theological language. I offer that so that those of you who are familiar with the term will know what I am talking about, if you do not already. This calling forth of Peter out of Simon is the work of Christ. It is his alone. It only comes after a personal relationship is established between the individual and Jesus Christ. It begins in a moment and takes years to work out. It is never completely done here in this world. The world gets better as one after another of the individuals in it come under the power of this influence. They may comes in crowds but they can only come individually to feel it. You cannot apply it to people collectively. You cannot do it indefintely. Every instance is a separate story like the story of Dr.Jekyll and Mr.Hyde. It is God's work in the human heart. "Thou art Simon - - thou shalt be called Peter."

DEEP SEA FISHING

"Launch out into the deep and let down the nets." Luke 5:4.

Whom would you have picked for Jesus' apostles?
At Rome- Josephus - Herod's children.
At Alexandria- Philo.
At Jerusalem- Gamaliel.
In Galilee- peasants and fishermen.

Their qualifications,-
teachableness
endurance
faithfulness
Great men come from farms, small towns, and limited circumstances. Presidents.

Incident of text:-
Illustrative of what Jesus did for the men in their lives- took them out into the deep.
The need of modern Christians: Launching out.
Christianity experimental- "he that willeth etc
Learning to swim.
Golf in the parlor.
Columbus in Lisbon harbor.

The shallowness of our Christian Experience.
Dragging sensation in our religios life.
Effect of shallow water on shell.
Live our Christian life at second hand.
Diagnosis is under-nourishment.
How little we get from the Bible.
Hardly ever read, then profunterily.
Books about the Bible.
Shorter Bibles, soufflees etc.
Inadequate conception of prayer.
All petition.

The shallowness of our Christian Obedience.
Account of primitive attempt at communism among Christians. Indicative of their sentiments. All of one heart and mind.
Name Christian only general term to us.
Synonymous with gentleman or lady.
No special clan spirit as in fraternal groups.
Comment of pagans: "behold how they love etc.
Lack of obedience to words of Christ.
Take one command viz. love your enemies etc.
We keep our religion on ice for a great need.
Sincere obedience in one item will open door to wonderful experience.

The shallowness of our Christian Effort.
Criticism of modern church: lack of zealousness.
Alseep to the real significance of our call to service under Christ.
Church not a fortress only but a camp.
Ultimate end is the world not ourselves.

Effort not aimed at the welfare of church but at winning the world.
Question of business, pleasure, comfort, means all secondary. You are called with all you have to serve. Man in the army with some peculiar gift unpatriotic if he hides that knowledge.
Army on the march- to Berlin.
Our objective is not to mark time.
"I have a work to do and I am straitened until it be accomplished."
Soldier who would not dig a trench.

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DEEP FISHING

"Launch out into the deep and let down your nets." Luke 5:4.

Have you ever wondered at the choice Jesus made for his disciples? Imagine the Messiah of Israel coming to his people. There was a nation scattered over the known world, comprising all classes and all ranges of intelligence. There was that great Jewish center in Alexandria headed by that great scholar Philo. Every foreign city in the Roman Empire had some brilliant minds and successful minds. And to cap the climax there was Jerusalem with its wealth of intellect and political acumen. How can you explain Jesus' choice of his disciples. He might have gone up to the city and selected the finest dialecticians in the world, he could have impressed into his service scribes learned in the law, sadduccees and pharisees whose familiarity with the history and promises of the Messiah were amazing. He might have sought some of Herod's nimble courtiers from the sect of the Herodians. There were pious priests and any amount of timber from which he could have built up a wonderful cabinet of ministers to help him inaugurate the Messianic kingdom. And he did not take one single man from all that list. Certainly no president of the United States ever picked a less

likely body of men to help him administer his duties. Jesus selected a lot of peasants and fisherman. They were mostly rough brawny fellows who made their living along the shores of the sea of Galilee. They were altogether unlearned for the most part and they were not very bright in argument nor very quick of apprehension. And apparently Jesus did not select them so much as they selected him. They seemingly just came along and gradually attached themselves to him. I say apparently they did this, because in reality they did no such thing. Jesus selected them with a great deal of care. He spent a whole night in prayer finally before he told the twelve that he wanted them to be closest to him and become his emissaries after he had finished his work on earth.

His choice of men illustrates a very important truth about human nature which is often overlooked in these modern days. That truth is this that it is the inner character of a man which is the most important item about him. We rather worship technique these days. We say we want a trained man, a skillful man, an educated man. Well so we do, but we do not want such a man at the expense of a dishonest man, a lazy man, or a stupid man. The principal value to Jesus in the disciples was their teachableness. The next value was their faithfulness and the last was their hardihood. Strong arms, and brave hearts were

were most needed in launching the Christian Church. Those rough fishermen were going to travel the highways of the empire before they died, they were going to feel the chill of cold the pain of famine, the lash of the magistrate and the pang of violent death. The academician in his soft raiment and with all his keenly trained intellect could not stand any such program as those disciples stood. About a week of the highways and byways of Galilee would have sufficed to shake out all they knew. Jesus wanted some good plain human material upon which he could work his pleasure and so he went out into the country and took some plain red blooded peasants and fishermen.

But here we find him teaching the fishermen something about fishing. A little party of them have been out all night and have caught nothing and are disconsolately washing out their nets and hanging them up on stakes to dry. One of them is sitting there on the ground mending some places where stones broke the meshes. It is a dull morning in the fishing business. Jesus comes along and advises another try. Launch out into the deep and let down your nets." You know the effect of a new voice and a new idea. These fishermen feel that it is hopeless, but who knows maybe there are fish out there in the deep

part of the lake. It is a very sorry fisherman who cannot be persuaded to try one more cast. So out they go into the boat again with their nets, lay they out in a new place in the deep water and just where Jesus tells them and draw in a big catch.

"Launch out into the deep and let down your nets." That was what Jesus made those disciples do in their lives. He took them out away over their heads into experiences which they never had dreamed of, he lead them along for ever so long until he brought them back to land with a catch they did not suppose existed. That is always the experience of those who go with Jesus. What I want to emphasize this morning is the initial command which Jesus gives to all who would fish with him. "Launch out into the deep". Don't hug the shore, get out where the water is over your head, jump in to the middle of things. That is the way one has to do with Jesus. There is an all-overness about one's dealing with him. You cannot take him partially or for a little while or on trial. You must go all the way or not at all. The bane of our Christian lives is the fact that we try to play along the shore of Christianity and never launch out into it, like Columbus launched out into the Atlantic. How could he ever have discovered America if he had only sailed in and out of the harbor at Lisbon?

The Shallows of Christian Experience.

Some of our Christian lives drag fearfully. That is because of the shallow water we are in. I remember very well the way it used to feel when I was in college and rowed on the varsity crew when we went over a very shallow place on the course. You could feel the shell slaken her pace. It felt as though you were going over velvet carpet. And I remember very well the first time I ever rowed on Cayuga Lake after practicing on our own little shallow lake at Princeton. The shell seemed to jump over the water because of the deep resilient mass of water beneath it. If you want to know anything about Christianity try a full measure of it. Get away from the shore and out onto the braod surface of the ocean. It is agood bit like swimming, it is hard to learn if you cling too much to the shallow end of the pool. A good many people learn most about Christ just as they often learn most about swimming when they are thrown out into the deep water and have to swim.

One reason that we live spiritually at such a poor dying rate is because we do not get enough nourishment. If you neglected your body the way you do your soul, your friends would be sending you off to a sanitarium. You would be so thin they could see right through you. Malnutrition is the diagnosis

of many a case in the clinics of religious experience. Some of you are trying to get along on a crust of bread and a spoonful of water, spiritually speaking. Physically you look pretty well fed, but I am looking at your souls. I suppose there are some of you sitting here who are members of this church or of some other who never open your Bibles to read a page. I suppose there are some of you who never say a prayer when you have finished reading your ledgers, your bank book, your newspaper a section of Doctor Eliot's Five foot shelf, and your bridge score you are ready for bed. You may mutter a little prayer to God to keep you yhealthy and happy before you tumble into bed but more often than not you forget that. You never read the Bible thoughtfully. You never sit down quietly and mediate and pray with your eyes open. When you do quiet your mind to pray you simply put up a few hurried petitions to God and then ring off before God can ever tell you anything. In other words, you have very little to do with God at all. You are in the shallows of Christian experience. Launch out into the deep, I pray you. Get your soul filled once with a good solid meal of spiritual food and see what a different person it will make you feel. Go home and look at yourselves in your spiritual looking glass. Then launch out for the deep water of a real Christian experience.

The Shallows of Christian Obedience.

One of the most interesting items in the early apostolic history is the account of the attempt made by the Christians to have a sort of communistic type of society. You recall the account in the book of Acts. It failed, as all such attempts since have failed for very good and sufficient reasons, but it is interesting that they made the attempt because it illustrates their feelings. We read that they were all of one heart and one mind. That is to say, they all felt warmly disposed towards each other. Their Christian Faith was a kind of blessed bond which united them. They felt a warming of the heart when they happened to pass a fellow Christian on the streets. They tried to keep even their law-suits which came up among themselves, and not go before heathen judges. That was a very delicate touch. Whenever a difference did arise they said, let us settle this as quietly as possible that the world may not have any occasion to laugh at us.

To-day I feel we sometimes do not consider these things. Being a Christian has lost some of its distinctive flavor. You do not think much differently of a man when you discover that he

is a Christian. You more or less take it for granted. You confound it with being a gentleman, and expect it. But you do not expect it either, you just take no account of it at all. Now I believe that Christian should be clanish, that is ~~xxxxxxxxxxxxxxxxxx~~ should feel very vividly the fact that they are Christians, and the fact that the others are Christians. If we Christians could only stick together more we would make a vastly greater impression on the world. Why I venture to say that when any one of you suddenly gets put out with another, you never reflect that he or she is a members of your church, and a fellow Christian. You make allowances for your relatives, and for your friends, sometimes, but hardly ever for a Christian brother or sister. You know the old pagans are said to have been amazed at the first Christians and to have often made the wondering remark, "Beholdhow they love one another". Don't you wish that the uninterested folks in this town who put no stock in religion or the church, would be found off together some time eagerly discussing among themselves what was the explanation of the mutual esteem and love which we Christians seemed to bear towards each other.

We stay in the shallows of Christian obedience. Let us launch out into the deep. Did you ever try to actually put into practice some of the specific commands of the Lord. Just do them whether or no, without rhyme or reason, just in a blind desire to do one thing exactly as He said to see what the result would be. We have framed up a lot of casuistry to guard ourselves against the force of the Sermon on the Mount. I wonder sometimes whether that is not our trouble. I have rather the notion that we were supposed to take that pretty literally. Yes, it is just downright goodness, but that is what we want. Spread that up and down Main Street, and all along, Pine and High, and Locust Onterio Niagara Cottage and Washburn, up along East Ave, and in and out up Erie and over all the rest, run it down into lower town and what a difference it would make. Why if the professing Christians in Lockport would love one another enough to make it a matter of public remark, the bad men would leave town, ~~and~~ or what is more likely would leave their badness.

The theory and practice of Christianity is vastly more simple than we think it is. In the words of the old hymn it is briefly comprised in this "Trust and Obey". One of the reasons your

religious life has not brought as much to you as you hoped it would, is because you have not taken it literally and simply enough. If you will just unhinge yourself and get right down to the obedience of Christ, you will see things brighten up wonderfully. Life is nothing more than the succession of those little every-day contacts with other people. Therefore that is the place where you must apply you religious. Don't keep saving the little morsal you have up for some great occasion, a great sorrow or a great provocation, but just keep using the small change of Christianity which you have in your pocket to-day and see if the single talent will not earn another shortly. The idea some folks give you is that they have their religion back on ice waiting for a crisis. But life is not often a matter of crisis, it is just a long line of crises, all small but all there is, and the cometh the end, and your religion is back there on the ice.

Take some simple command of Christ's, although none is simple, and the simplest is the grandest, but take any one you can find and just practice it without failure this week. You will find at the end that you have gone

through a new era of religious experience. You will have been forced to have recourse to the profoundest spiritual forces in the world. You will have a dozen battles and a dozen victories every day. You will forget the passing days, and next Sunday you will awake with the feeling that you have really been spirituall alive during the week.

The Shallows of Christian effort.

If one criticism were to be made upon the average modern Christian church, and no other, it would seem to me that it ought to be this.- We lack to-day the ancient and apostolic gift of zealousness. Church to the minds of a vast multitude of church members means little more than a certain form of mild edification. They believe in the church and are glad to support it within moderate limits. But church is to them only at best one of the many things which fill their active lives. And it is a thing which they feel exists to contribute to their well-being. The church is for them a fortresss rather than a camp. They go into it for aid rather than out of it for service. What I mean to say and I want to be perfectly understood is this. Here you are here this morning at church. Well what is the effect of it going to be on you? Are you going home this noon, eat your Sunday dinner plan your Sunday afternoon recreation and loaf until you get sleepy tonight and go to bed. Then during the nexty six days will you absolutely dismiss the whole matter of church from your minds until next Sunday morning when you wake up later than usual to realize that it is Sunday

and you suppose you ought to go down to church. Now I feel that if that is all it means to you that somehwere or other there has been a slip. I do not think that is the true apostolic attitude towards the matter. I do not think that is altogether Christian. You are forgetting the other man and woman. Your Christianity isx not intended to end in yourself. The Christianity which does not run through you to somebody else has been short-circuited somewhere. You are only a means to an end, my friends, you are wanted as wires, transformers and poles to carry the current on to others.

I believe this First Presbyterian Church ought to make some stir here in this city. That is not because of its age, or its minister, but because there are a great number of living people who belong to it, and I cannot conceive of a company of a thousand Christians not making some commotion in a town. The corner where this church stands ought to be a perfect hot-bed of life every time there is a service held. Have you any interest at all in making Lockport a genuinely Christian town? Or is all this altruism you talk about in your clubs and civic organizations just for effect? Do you want to

give your business associates and rivals the nption that you are an uplifter or do you want to make the town better? Let me give you a suggestion. I made mention of it by way of an announcement a week or so ago. I will make mention of it again. I want to get it into your heads, and hearts. I want to make our Sunday evening service one of the most practical channels for making Lockport a better town. Without meaning to be you are ~~perfectly~~ selfish when it comes to the matter of this evening service. You feel that you will not get enough out of it to warrent coming, you have been in the morning and have been busy in the Bible School. All right, thank you for that. Now come back in the evening and do some more work for the Kingdom. You work nights in your business. You work nights in your social circle. You work nights for everything *else*, work nights for Christ. Call it extra, call it overtime, you will get overtime pay for every stroke of work you do for the Lord.

There are certainly ten thousand people in this town who have not much to do with any church. You know many of them, for they belong to no class and live in no particular quarter of the city. Did you ever think it might be an opportunity for you to try to get one of those

folks tied up to the church? You know one of them, you play golf with him, you work with him, he is a new man in your plant. You want him to keep honest and be an asset to the city. He may have been connected with a church before, have you ever made any effort to get him reconnected with a church. If you find that he is logically in line with a church of another denomination get in touch with that church and get him tsrated there, go with him, introduce him to the minister. If he has no church connection bring him here. We will start him in, if he gets along to the point where he thinks he wants another denomination, we will tranfer him. I would like to help fill every church in town. I want to see the unchurched going to church and getting something out of it. I want you Christians to get busy and work a little at your religion. And you women, you meet other women at your teas, and bridge parties, and sewing circles, in the stores and as neighbors. You have as many chances as the men to do your part, and you have as great a responsibility. Bring these people to church. They may come once out of curiosity to see the new person, but that will soon pall on them, we have got to provide a

better reason. One better reason, will be the genuine Christian interest you show in them in asking them and keeping after them. Another better reason will be the Christian atmosphere that they will find here. Another will be the truth of God which they can get here. A final reason will be the blessing of God in their lives which will issue from a faithful attendance here.

"Launch out into the deep". Why stand here on the margin of the lake? Why mark time? And it is your move. It does no good for the captain of the company to forward march, if the right and left guides, the corporals and the men will not step with him. The church of Christ was never a one-man affair. You must all help if we are ever to do anything worth while. And we must begin now. I am not talking about next fall, but about tonight. That is the best time to begin, because it is right now. I have laid the matter before the officers of the church, and I lay it before you the members. Probably going twice to church on a single day will make some of you feel that you may be going to die shortly, well, take a chance on that. When you come try to bring someone with you. I look upon you as

workers in this matter. Let us launch out into the deep. I want to emphasize the mutual aspect of this whole matter. Together. That is the word,

THE COMING ONE

"Behold he cometh." Rev.1:7.

Revelation a book of mystery- not enough, too much.

Apocalyptic literature.
- Examples- Baruch, Isaiah, Enoch, Sybyline.
- Title of our book of Revelation.
- Apocalypses addressed to scattered Jews.
- Stars and Stripes. Jewish patriotism.
- Hopes of better times. Cryptic forms.
- Condition of Christians in 96.
- Nero and Paul, John on Patmos.
- Incense to gods, reverence to emperor.
- Heart of message is text, Behold he cometh.

Two great events betweeen which we live.
- The Coming of Christ in the old days.
  - Theme of Law, Poetry and Prophecy.
  - Between the Testaments. Apocalyses.
  - Providential preparation.
  - False idea and prepossessions.

- The Second Coming of Christ.
  - Promised by Christ.
    - "They shall see the Son of Man etc
    - "The Son of Man shall come with angels
    - "Lord himself shall descend etc.
    - "Coming of Lord Jesus Christ etc
    - "Behold he cometh
  - A fundamental doctrine.
    - Types of people who neglect and are too much engrossed with it.
    - Many opinions, fact secure. description
    - Word "millenium" Rev.20:1-7.
    - Danger of ardent discussion. Paradox involved in disputes.
  - <u>All the practical help from any view exists in fact alone which is common to all views.</u>
  - Nobody knows when, guesses wrong, Christ ignorant. Continental Congress story.
  - Parables of watching.

Great assurances of fact in text.
- Seal of Christ's reality.
  - More than a figure in hostory. Napoleon
  - "I know that my Redeemer etc.
  - No matter when, we shall be there.
  - Adds vividness.
- Kingdom sure to come.
  - Prayer of Lord realized. Civic hopes.
  - Motto for all high endeavor.
- All that we do worth while.

pre a pat

The Coming One

Behold, He commeth. Rev. 1:7.

The Book of Revelation is a book of mystery. A great many Christians, therefore, do not read it enough and some read it too much. The reason for the mystery of the Book of Revelation lies in its form, - it is an apocalypse. Apocalypse means a revealing of hidden things. The title of the book is contained in the first verse,- the Apocalypse of Jesus Christ. Now when the Apocalypse of Jesus Christ was written by the apostle John, at the very close of the first century, possibly in the year 96 while John was a prisoner on account of his faith, in the island of Patmos, that style of writing was very familiar. The reason the Book of Revelation seems so strange to us today is because that style of writing has ceased to exist. There were many revelations current in that first century. They dated from the time just before Christ, from that hazy period of Jewish history which lies between the two Testaments, from the days of the Maccabees. We still have extant today the Revelation of Enoch, the Revelation of Baruch, the Sybiline Oracles, the Ascension of Isaiah, the Assumption of Moses. This Apocalypse of our is the Revelation of Jesus Christ. The ancient

patriarch, Enoch was supposed to be the author of the Revelation of Enoch, and John tells us that Jesus Christ is the author of our Book of Revelation.

In order to appreciate this style of literature, we have to put ourselves back into that time. In the century and more immediately preceding the birth of Christ, the Jewish nation was scattered all over the face of the earth. We find references to their presence in the works of heathen writers in all the great cities of the Roman Empire. Their trading instinct and their political and religious oppression drove them far away from their ancient home. But that very oppression and scattering intensified their national consciousness and vivified their religious hopes. The piety and religious enthusiasm of the Jew who dwelt in Rome was perhaps keener than that of the Jew who dwelt in Jerusalem, just as the patriotism of one of us grows more intense when we find ourselves in some far distant corner of the globe. Nothing makes quite the thrilling impression upon you as the Stars and Stripes in some distant land. I can well remember the impression that the sight of Old Glory flying over the cities of France gave me.

Now these books of Revelation were written for the benefit of the scattered and disconsolate people in figurative and symbolic language; they sought to inspire hope and foretell the ultimate victory of their cause. Although heathen emperors may oppress them now, the day would come when their God would bring them home. You can imagine such an apocalypse being written in Russia in those days of Jewish persecution. The close of the first century of the Christian era found the Christians in very much the same situation. The preaching of the apostles had carried the gospel into almost all parts of the Roman Empire. There were Christians in Palestine, all up along the east coast of the Mediterranean, in Antioch, Ephesus, Troas, along the northern coast in Philippi, Thessalonica, Corinth, Athens, in Rome, in Spain; from the Nile to the Pillars of Hercules you could find little companies of Christian believers. But the civil authorities of the Roman Empire had already taken account of their presence. The great persecution of Nero thirty years before the writing of Revelation had killed Peter and Paul. The Christians were charged with being atheists because they did not worship the heathen divinities and gave their lives rather th[illegible]burn incense before

them. They were accused of sedition because they refused to worship the statue of the emperor and met in secret conclaves. John, himself, was for some reason or other banished to the Island of Patmos from Ephesus which had been his home for many years. It was a time of uncertainty, disappointment, and a tendency to fall away from the faith. And so the Book of Revelation tells to the Christians the things that are and the things that shall be. The first and the permeating fact which the Book of Revelation teaches is in the words of the text "Behold, He cometh."

We live between two great events, Christ's incarnation and His second coming. Throughout all the history of the Jewish people, from the days of the patriarchs and of Moses, in the preaching of the prophets, in the psalmody of the poets of Israel, there sounds this same note - Behold, he cometh. The Messiah of Israel was the long-promised and long-expected one. Jewish history shaped itself about Him, the Law prepared for Him, patriarchs journeyed over vast stretches of unexplored country, nations rose and fell until the day of Christ. The original apocalypse of Enoch and the others all told of the coming of the Messiah. In the period immediately preceding the birth of

Christ, the Messianic expectations of the Jews reached a climax of fervor. There seems to have been a veritably providential preparation for the coming of Christ. But as we know, the Jewish nation as a whole did not appreciate the Messiah when he did come. False interpretations and false aspirations and selfish willfulness blinded their eyese so that they did not recognize the King of the Jews. Those who were most alive to the hope of the Messiah's coming were so filled with erroneous prepossessions as to the nature of His coming that they actually missed Him when He did come. The Pharisees searched the Scriptures day and night, the Sanhedrin discussed the hidden references of the prophets, a vast amount of erudition was expended on the Coming One, but all to no purpose.

When Jesus left His disciples, he promised them that he would come again. In his prophetic discourses to his disciples, just before his crucifixion, he said "They shall see the Son of Man coming on the clouds of heaven in power and great glory" and again, the Son of Man shall come in glory and all the angels with him, then shall he sit on the throne of his glory. And the apostles took up the theme, - Paul writes to the

Thessalonians that the Lord, Himself shall discend from heaven with a shout, and again in his second epistle to them he speaks more fully touching the coming of our Lord Jesus Christ, and our gathering together unto him. The author of Hebrews says that Christ also having been once offered to bear the sins of many, shall appear a second time; and John in Revelation opens his message with the words "Behold, He cometh in the clouds and every eye shall see him."

The second coming of Christ is one of the great fundamentals of Christian doctrine. Christ is coming again to this earth and yet it seems to me that we are very much like the ancient Hebrews, we scarcely appreciate its real significance, while at the same time we perhaps try to misinterpret it as badly as they misinterpreted the first coming of Christ. As I said before, most of us do not think enough about the Second Coming or Christ and a few of us think too much about it.

To attempt to explain all the various ideas that Christians have had concerning the Second Coming of Christ would take more time than we have at our disposal and might not be altogether profitable. The reason for this variety of opinion is principally dues to the scarcity of Biblical

material upon which one can theorize. The fact of Christ's second coming seems to me to be perfectly certain, - Christ Himself foretold it and his apostles repeated it after him. It may be interesting and instructive, however, to state the two general notions that have been current in the Christian Church concerning the second coming of Christ. Curiously enough they hinge upon a word which is not in the Bible, but which is suggested by a single passage in the book of Revelation,-the words Pre-Millennial and Post-Millennial. The Millennium is 1000 years. In Revelation 20:1-7 we read And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and cast him into the abyss,...for 1000 years. Briefly stated and in most general terms, these two views may be described as follows:

The Post-Millennial conception of the second coming of Christ believes that the proclamation of the Gospel will gradually permeate the world and convert the world to a faith in Christ, - i.e., in every succeeding generation of man there will be a larger proportion of sincere Christians, a larger measure of godliness and conformity to the will of Christ, that society and government will reflect more and more perfectly the will of Christ until

the whole world shall be Christian. Whether or not every last living soul at that distant day shall be consciously a follower of Christ or not, is a matter of difference of opinion among those who hold this view. When this state of affairs shall have been reached and the world shall have lived under the full sway of the Gospel for a period of time, sometimes thought of as 1000 years, then Christ will come and the final judgment will take place and human society will enter upon its last and permanent phase, - in other words earth will be heaven, - the dead will be raised and all races of all ages will be together with Christ. That is the Post-Millennial view.

The Pre-Millennial is somewhat like this. The preaching of the Gospel is a witness in the world and while it wins multitudes to faith in Christ, it will never win the world. In fact the forces of evil may increase and grow worse. At some unknown time the crisis will come and Christ Himself will return to complete the evangelization of the world by His own supernatural direction. He will rule personally for 1000 years, at the end of which time there will be a final judgment. This in very general terms described the Pre-Millennial idea.

You see the difference lies in the relation of the so called millennium to the coming of Christ. Pre means before, and Post means after, because some believe that Christ will come before the millennium and some believe he will come after the millennium. Some believe that the Gospel will, under the direction of the Holy Spirit, evangelize the world and some believe that only the manifest presence of Christ can evangelize the world. Your choice of sides on this question will usually be determined by your temperament and your interpretation of Scripture. There are a multitude of sincere clear-thinking Christians who espouse each of these views. There has always been a keen and ardent debate between the Pre-Millennialists and the Post-Millennialists. Sometimes it has been so keen and so ardent that it has almost been unchristian, and it has always seemed to me a good deal of a paradox that Christians should almost come to blows over the coming of their common Lord. I do not believe this question will ever be settled, I do not see any particular reason why it should be. I think all of us when we get to heaven are going to be greatly surprised at the number of things that are different from what we supposed. We are going to

be surprised by seeing some folks there that we did not think we would ever see there and are going to be surprised that we do not see some folks that we thought we would see.

My purpose this evening is not by any means to argue the merits of any view of Christ's Second Coming. There are a great many Christians who discard both the pre-millennial and the post-millennial views. In other words they count out entirely the item of 1000 years which we must all confess may be a symbol. To get back to the fundamentals, let me repeat the basic and great fact behind it all is "Behold, He cometh." I do not know when He is coming. The Post-Millennialist does not know when He is coming, although he believes the world will be evangelized before he comes. The reason I do not pretend to know when he is coming is because our Lord Himself did not know. I know He is coming, I want Him to. The ~~ter~~ consummation of His Kingdom at any time must be the most desirable thing in the world, but I do not see any way of telling when He is coming. For 1900 years people have tried to set a date and they have all been proved wrong, but I suppose there are still people who have a date in their minds some time in the future and I feel pretty sure they are wrong, but I do not know.

The story is told that during a session of the Continental Congress one sultry afternoon a terrific storm came up. Independence Hall was shrouded in thick darkness, the air was murky, the heat stiffling; business had to be discontinued, candles were hurriedly fetched, fear fell upon all. Nobody can behold a sudden darkening of the face of the sky and hear the ominous roll of thunder without a vague sense of awe. One member of the Congress arose and moved an adjournment and besought the Assembly to repair to a service of prayer because the day of judgment was coming. Whereat another member arose and spoke somewhat as follows: He said he appreciated the feeling of the honorable member who made the suggestion, that he was a firm believer in God himself, and that he felt the solemnity of the occasion, but that that Continental Congress had some very important business that they were transacting and he felt it was a good business, something that they need not be ashamed of and as far as he was concerned personally, if His Lord was going to come in a few moments he would just as soon be found there debating the question of the day as anything else and he, therefore, moved that when the candles were brought in they proceed to business. And I

have a feeling that that is what Our Lord meant when he told his disciples to watch. The place to lay the emphasis is upon the fact of His Coming; that is where Jesus laid the emphasis in the parables of His Coming, where the land-owner gives duties and talents to his servants and then unexpectedly returns and what he expected to find was faithfulness to the task he had assigned. The house-holder returns suddenly, whether at midnight or cock-crowing, did not expect to find his servants out frong sitting on the front fence watching for him, although he told them to watch. And he did not expect to find the house in confusion and his servants drinking. What he did expect to find was each of these servants tending to the task he left them and if he arrived late at night, I doubt not that he expected to find them all asleep getting ready to do the next day's work.

Let me say very briefly three things which this text assures me of.

1- I take it to be the final seal of Christ's reality. Jesus was not simply a figure in history. We have rightly made much of his personal character and by our careful studies have rendered into modern thought a very realistic conception of him as he walked and talked and lived in Galilee. But he still lives and He will come again. No other character in history will do that. Napoleon will never come to call back the legions that went with him to Moscow, Attila will never marshall his Huns along the Rhine. But the day will come when Jesus will come with the hosts of heaven. You and I may have been dead many centuries. Our memory will be utterly lost among the sons of men. Our dust will be mingled with the humblest dust of the earth. But yet we shall see him when he comes. "I know that my Redeemer liveth and shall stand at the last day upon the earth, and that I shall see him and not another." That is a wonderful assurance, which is made surer by the express word of Christ himself. We not only live in the memory of our Lord, but we live looking for the blessed appearing of our great God and Saviour. That gives a vividness to life. It does not matter when he comes, you will see him. It is

not necessary that he come during your life-time in order that you shall behold him. I think it is this perfectly proper and fond longing to see him which prompts many good people to set dates upon which they hope to behold him. But whether you wake or sleep you shall see him at that coming.

2- The next thing which this text assures me of, is that this Kingdom of Christ's will be finished. Some believe that the Gospel under the ministry of the Holy Spirit will complete the work ere Christ himself appears, others believe that He must return himself and finish the work by his own hand. At all events the work will be done, and that is a great thing isn't it? You talk about the Kingdom of God but did you ever reflect that it is actually going to be. Right here in the world there will be righteousness, and peace, and holiness, and love among men. There will be justice and all of those things which we dream about and help to set up in a measure and then see knowcked to bits by some cruel circumstances which we arenot able to overcome. But that is not going to be so always. The end of that defeat will come and there shall be victory. Those plans which our public spirited civic organizations have are not all smoke. There is a Holy City which is coming down out of heaven, the kind

of a city which you sometimes dream Lockport might be, but a better thing than even your dream.

3- The final thing about this text which I want to add is this. The coming of our Lord means that all that you and I can do to help bring in His Kingdom is all seed sown on good ground. Every day it is nearer the coming and nearer the victory. None of the boys at the front in the war knew on just what day the end would be, but they all knew that every good blow meant that the end was somewhat nearer. There is not a step you can take or a small task you can do for the Kingdom which does not go to the credit of the whole and hasten the day when the nations of the world shall become the nations of our Lord. That gives a tremendous worth to all that we do. We may not be able to do much, but each of us can do something, and that little however small it may be will all help to the total. For "behold He cometh and every eye shall see him."

WORLD STATEMANSHIP

"In the fulness of time God sent forth His Son." Galatians 4:4.

Modern idea of the reign of Law.
- Suspicion of the occasional and extra-ordinary.
- Evolution, the modern catch-word.
  - What is meant by it?
    - Sometimes a substitute for a more exact idea.
    - Is it a series of cause, progress or mere sequence?
  - Objection to term.
    - puts God out of universe often.
  - Believe in law, but God's laws.
  - The creative interposition in the universe.
  - The points of contact.
    - Life- Mind- Spirit.

Modern objection to Christianity: its lack of this natural history.
- Gives a panoramic view of God's work.
- Figure of growth from childhood used by Paul.

The historical preparation for the Gospel.

The Jewish dispersion.
- Capitivities, revolt into Egypt.
- Commercial interests.
- Strabo on Jews. Special quarters.
- Popular knowledge of, sabbaths, religion.

Greek language.
- Alexander's ideal.
- N.T.Greek. papyri- LXX.
- Galilean fishermen, Paul.
- Rome- Spain- Egypt- Asia.
- Cultured and plebian.

Roman law and government.
- Pax Romana.
- Value of citizenship- Paul.

State of religion.
- Fall of old faiths.
- Unknown God.
- Prosylites to Judaism.
- The failures of the philosphies and rituals.
- Longing of the world at time of Christ.

Fulness of time in individual life.
- The many moods of feeling.
- The vitality of theories shattered by circumstances.
- Many peculiar faiths sheltered by a broader Christianity. Oriental cults.

WORLD STATESMANSHIP

"In the fulness of time God sent forth his Son."
Galatians 4:4.

One of the commonest opinions among people to-day is that we live under a reign of law. We call ours a scientific age, and the watchword of this modern science is law. People rather object to anything which partakes of the occasional or extra-ordinary. We are very fond of the word evolution. The idea we have of it is of a steady unfolding of existence, which is just what the word means, to unroll. What was gives way to what is and what is will in due course of time issue in what is to be, and there is no alternative about it. All that is to-day was always and always will be. The forms may change but the substance remains the same. To para-phrase Tennyson's poetic epigram, the bit of moss in the cranny of the wall is the universe in a nutshell. This idea has become pretty firmly fixed in the minds of people. It lies there without much critical investigation. It is a smooth and easy thought to hold, and so long as it does not seem to develope any startling contradictions we leave it alone. It is a ready solution for all the problems of life. We can blame evolution for all the ills we have, and trust evolution to right them in time. Evolution becomes a kind of special providence for us, as well

as a kind of fatality.

Now I must confess that this word evolution is a word which I am not very fond of. Often when I hear it, I suspect that it is used not so much as a figure of thought as a substitute for thought. It is rather like the Mohammedan ejaculation, "Allah if great," which ends the story with the Mussulman. I always want to ask, what do you understand by this magic term evolution anyway? Do you mean a chain of direct causation, a series of articulated progression of an apparent succession? I think it would be well for all of you who enjoy thinking and take pleasure in reading, and intelligent conversation, to make a little study of this word evolution, and watch how you use it and what you mean when you use it. My chief objection to the word springs from the fact that it has been the means of putting God out of the world. Perhaps there was a time when God was thought of as a rather irresponsible Being who was constantly doing things without any particular order or reason in his deeds. Special providences were all the providence there was and the Bible was a place where you could turn for a phrase which carried some cryptic but immediately useful bit of information. I say perhaps that was once the case. I am not altogether ready to give up the notion that this universe is a long succession of special pro-

vidences. But I am ready to admit that to-day I am in a minority and that for many people God has retreated into a great tendency and evolution holds His place. I am a great advocate of the idea that God is a God of law. I have not much sympathy with a certain helter-skelter philosophy of God which pictures Him as doing a long series of sleight of hand tricks in the universe. That is superstition, and quite unscriptural to my way of thinking, but I am very obstinate in my contention that these laws of God are God's laws, and that God is not the law's God. In other words He is before them. So while there is never anything pertaining to God's direction of the universe which is irrational, because God cannot deny Himself, there may be a great deal which is temporarily inexplicable to our reasons. There is ultimately no contradiction between religion and science, but that does not mean that the scientist if always right and the advocate of religion always wrong. They must divide the honors between them. God has built this universe is an orderly way. He is still working on it. "My Father worketh hitherto and I work". Indeed it is this unceasing activity on God's part which is forgotten. Between the great stations on the road scientists may work out the details of God's activities, but there are certain

places where I believe God interposed His creative power. He initiated the whole thing at the Beginning. "In the beginning God". He initiated the principle of life. "Let the waters bring forth abundantly the moving creature that hath life." He created man, the intelligent being, "in His own image". And He created man the redeemed creature "in the image of His dear Son." Now you can fill in the sketch as best you may. You can take as many milleniums as your fancy dictates. But you cannot scientifically show an instance of a creation which animate and inanimate or is man and beast, or that is redeemed and unredeemed. Between those categories there is a clear dividing line. You can boil stones forever and you will never distill out a drop of protoplasm. You can breed monkeys for a million generations and never produce a man. You can educate men forever and never save one unto life everlasting. I am an evolutionist, with reservations.

What I have said I have said as a preface to this text. "In the fulness of time God sent forth His Son". That is a beautiful illustration of just the truth about God and this universe. Weigh that sentence. Fulness of time, that means process. God, that indicates Causation. "Sent", that indicates purpose and will. In the fulness of time God made the heavens and the earth. In the fulness of time,

God moved upon the face of the waters. In the fulness of time God made the first creeping thing. In the fulness of time God made man in His own image. In the fulness of time God sent forth His Son. Process, preparation, progression, oh, yes, all of these items with which observant science concerns itself. But also a Creator, a decision, an enactment, all the things with which religion is concerned.

One of the instinctive objections to Christianity which modern people feel, which is due to this atmosphere of law and order in the universe in which we live, has seemed to me to be the feeling that Christianity is too much an event and too little a process. It seems to some meteoric in its nature, a flash of brilliance in the sky. Such a phenomenon we feel cannot be the last permanent development of religion, ~~we feel.~~ Unless we read the record of Christianity with care and a due sense of history we are apt to get the notion that Christ was a sort of make-shift. When the world began to get away from God He sent forth His Son not in the fulness of time, but on the spur of the moment to try to right it, ere it toppled over into destruction. To our modern minds some static process of redemption seems more appropriate, some element in the universe which can continually supply the moral antidote

which man needs. We need to get a panoramic view of Christ. We need not only to be able to see him as a figure in history but to conceive of him as a Being of eternity. It seems to me that no more forceful picture can be drawn to illustrate this text, which emphasizes just this side of the truth that we miss, than to try to see some of the facts which went to make the "fulness of time". This text in Galatians speaks of a process. After a long period of preparation the crisis arrived and the Son of God appeared. This was a familiar idea to the Jew. He had always been taught to look upon his national history as a preparation for the Messiah, but it is not so easy for us Gentiles to see it. Paul uses the figure of the child to illustrate the condition of the world before Christ came. It was immature for its salvation, it was under the more elementary discipline of those earlier ages. Then when at last it had reached its majority the fulness of time was come and the long anticipated process went forward to the crisis and Christ appeared among men.

One of the processes which evenuated in this crisis was the history of the Jewish people. In the light of universal human history the Jews appear as a vessal which carried through the years a peculiar gift for the world. They were called

to that specific work. They were not a particularly religious people. I think religious historians have overdrawn their religiousness very greatly. They were not particularly good, or godly. The worship of God which existed among them was never very popular with them, and apart from certain periods of revival they were chronically in a state of national apostacy from it. You can read that on the very surface of the Old Testament. They carried the truth like a torch in the midst of a dark night. Nor were the Jews called of God any more than any other nation, but they were called to a particularly important and vastly significant task. They were God's chosen people for the thing for which He chose them, but the Greeks were chosen, and every other nation was, even Pharaoh and the Egyptians who were chosen to make God's name great and His power mighty by their wrathful struggles against Him.

And ere the time arrived for the Jews to hand over to the world their gift, God scattered them far and wide over the face of the earth. In the Book of Acts you can read a list of some of the places where Jews lived. There was not a great city in the world that did not have its colony of them. The historian Strabo complains that they monopolized everything and that no one could

compete with them. Once they got into a town they almost ran it. Everywhere where there was any business you found the Jew, in that day as well as in this. And they always had their religion with them. There were many pious Israelites and they spread the knowledge of their faith among the people with whom they lived. There religious customs were commonly known and remarked by the heathen historians. They were considered a lazy indolent race because they rested every seventh day. That was in an age when there was no weekly day of rest, but in certain places their custom was adopted by the heathen world around them. They worshipped no idols and were considered atheists. They flocked by themselves and were suspected of sedition. They were keen business men and were consequently hated on general principles by their unfortunate victims. But their religious aspirations were known to many. When the apostles came to travel on their missionary journeys they always found a base from which they could work in the synagogues of the communities which they visited. No more strategic providence could have been planned than the way in which these Jews were spread over the world at the time when Christ came., From the Euphrates to the Pillars of Hercules, and from Egypt to Germany they were to be found.

Another great piece of preparation was the use of a common language throughout the ancient world. The ideal of Alexander the Great had been to give Greek institutions to all the world. So far as ladguage was concerned he succeeded. Every person spoke two languages, his mother tongue and Greek. In Rome the capital of the world Greek was the common language. Latin was spoken in the Senate, and another sort of Latin was spoken on the streets and in the homes, but Greek was spoken in the forum and on the markets, and at the docks. No Roman g ntleman's son was educated until he spoke Greek and had travelled in Greece. All the slaves spoke Greek and all the business was carried on in that language. The Galilean peasant also spoke Greek. He had the Aramiac for his home, and for use among his fellow fishermen and farm-hands, but he spoke Greek in the villages, and to the collector of custom at the gate of the city. He could travel to the end of the empire and always be understood in spite of the fact that he was only a Galilean peasant.

Paul spoke Greek, which was the com on language in his native city of Tarsus. He knew Hebrew, which he read in his Scriptures, but he used and knew best the Greek translation of that Hebrew Law. He spoke Aramaic to his Mother, but when he was out on

the streets he spoke Greek. He spoke Greek in Jerusalem to the guard, and then turned to the mob and addressed them in Hebrew because that was their mother tongue, and one which would tend to appease their national sensibilities most. Paul was like the Jewish merchant who can talk to you in English on the sidewalk and then turn inside his shop and carry on a heated conversation in Yiddish with his wife within.

The gift of tongues in the New Testament was not the general ability to always address a man in his own language. That ability was not needed because there was the common language always at hand. On the Day of Pentacost it took this form but in the other references to it it signifies something quite different. Even to-day we cannot thoroughly appreciate what this common language means. With two or three languages one can get around over most of the civilized world, but in that day one tongue sufficed for the whole world. Perhaps never since that time has there been just such a circumstance. This was one of God's providences which prepared for the proclamation of the Gospel of Christ in the fulness of time.

Another mighty piece of preparation was the existence of the Roman Empire. Like Egypt of old it played a double part in the great drama of

human history. You recall what a great advantage it was to Paul again and again that he was a Roman citizen. That was the passport to consideration anywhere in the world of that day. The great empire which was administered from the Capitoline Hill in Rome was perhaps the most perfect political mechanism that the world has ever seen. The more one studies its ramifications the more one wonders and the more one respects those days of old. We are a very great people who live on this earth to-day but we have not everything, and those elder generations could teach us a good many things. To hear some people talk you might think that civilization began in 1870, when they began to go to school.

In the days when Christianity was first being proclaimed there was a universal system of government and a common law in the world. There were many codes of customs and many explicit and different kinds of enactments but underneath there was the Roman Law which coordinated and equalized the unevenness of the other systems. There was the great system of Roman roads over which the missionaries of Christ could travel as well as the couriers of the Roman Emperor. Ships sailed every day from the principal ports, and shipping could be engaged as easily as we

can secure it to-day. Paul travelled in a company of over two hundred passengers, you will remember on his journey to Rome, and Josephus the Jewish historian travelled in a ship which had ove six hundred on its passenger list. Even the days of big things were of old as well as in these times of ours.

But perhaps the most striking preparation for the Gospel was the conditions of the minds and hearts of the masses at the time of Christ. The old paganism was dead. As Gibbon remarks in his history, the common people were rushing madly after anything while the cultured classes equally dispised all forms of faith. The gods of Olympus had proven worthless in the test of time, and a discouraged and hopeless world was casting about for something, fine and clean and wholsome, and something really saving. The alter to the Unknown God at Athens was emblematic of the condition of the world when Christ came. The best thing that existed was the Stoic philosophy which only satisfied a few who were brave enough to face the blank wall of nothingness which was ahead of them.

As a result of this wide-spread apostacy from the old faiths of the pagan world, many thousands were looking towards Judaism for some

light. Every synagogue had a cluster of prosylites around it, sometimes men and women of great culture and large wealth who had come for the sake of the purity and hopefulness that was in the Jewish faith and for the promise of the Messiah which was proclaimed so steadfastly in their doctrine. These were ready to grasp with joy the words of the apostles when they came preaching Jesus Christ. They were not enmeshed in the toils of the false interpretations of the Jews but were cognizant only of the hope, and when Christ was preached they saw that He was that one whom the Jews were looking for.

But not only was there an external and historical preparation for Christ, there was also an internal and psychological preparation in the minds of men, of which this turning away from the pagan faiths was symptomatic. There was on the one hand a man like Paul who had worked the Jewish faith, if one may so speak, as one works a garden until every particle of its soil had been made to yield its harvest and yet which did not feed to soul of Paul. The Jewish Law had proven only a schoolmaster which could do no more than drive the Jew to something better. The Jewish ritual and ceremonial to anyone who took it seriously was calculated to almost

drive them mad. What an incessant and never-ending program that was. Have you ever tried to picture the life of a pious Hebrew under that dispensation. No wonder it developed Phariseeism. It could hardly help it. If a man was to keep his intellect intact and his spirit sweet he had to develope some scheme of casuistry which would give him breathing spaces in his life. But that was really the purpose of the Law. It was in fact an ironical thing, an elaborate dramatization of the truth that no man can save himself from sin. "Not all the blood of bulls or goats, nor the ashes of an heifer will cleanse from sin."

aaa And while the Hebrew toiled at his law the poor Gentile struggled out in the dark at some other similar program of mechanism with the same hopeless result. It was all a dreaful tread-mill leading nowhere.

"In the fulness of time God sent forth His Son." There is a very personal application of all this. We go through individually sometimes just the sort of preparation which the world has experienced historically. Many a man tries everything in the world before he finds that Jesus Christ is the answer to his problems. You can find multitudes of these people slowly and painfully learning their lessons. like the ancient

Jews and pagans. They are under the schoolmasters of the numerous man-made philosophies earnestly trying to get from them that hope and comfort which they crave. Someday I pray they will come to the point where they will see that God has providentially led them forth into a larger place where they will be able to see things which before were dark.

II Ki. 22:1-13

WORK

"In the sweat of thy brow shalt thou eat bread."
Genesis 3:19.

"We are workers together with God."
II Corinthians 6:1.

Introduction:- Labor Day.

In 1869 a group of garment cutters who had been forced to withdraw from their union formed a new organization which became ultimately the Knights of Labor. Men of all trades were eligible and at one time the membership of this union was claimed to be some MRR,700,000. In 1882 the Knights of Labor held a convention in ~~Philadelphia~~ in the early part of September. Among other things they had a great parade on a certain Monday the 5th of September. It was intended to draw attention to the claims of organized labor and the working man in general. It was the wish of this body that each year they might in some such way emphasize themselves in the public mind. Indeed it was gradually taken up by the various labor organizations that the first Monday in September which in 1882 and, curiously enough in 1921, happens to be also the 5th, should be set apart as a day for labor. It was only a process of time till those interested had succeeded in persuading various state legislatures to make this day a legal holiday. To-day it has become well established in the minds of our people. Only three states, I believe, have failed to put this day

on their list of holidays. We call it Labor Day. We cease work, in the cities it has always been the custom for the various labor unions to hold demonstrations. At the time the day was chosen it was suggested that in Europe there already existed a day which had become a sort of Labor Day, namely, May First. But it was objected by the labor leaders that the significance of May Day was quite different from what they desired Labor Day to be. May Day has often been marked by very bitter struggles, no little blood-shed and much ill-feeling. America these men said was not the place for any such an institution as May Day, and so they insisted on setting a day in the early fall. We much honor them for their thoughtfulness. It is interesting to notice that May Day has come to be a day in this country in the more recent years when the foreign and more radical elements of Europe have found root to some extent here. May Day is looked forward to with some misgivings. You remember that last spring we were promised serious trouble on May Day. It did not come. We have also been promised a protest to-morrow. Surely to-morrow is a far more suitable day for the American Labor Protestant to voice his grievances than May Day. We trust that this protest will be voiced in the spirit of those men of 1882 who wanted their Labor Day to be a day of widening understanding between the classes of employers and

workmen. Let the Europeans riot on May Day if they will, but let American present their grievances in an orderly and American way on Labor Day if they choose, for it is a day set apart for their causes.

Labor Day suggests to us all the fact that we have to work. Some of us do not need the setting apart of a special day to tell us this. Do you know there is a curious crochet in the minds of these organized laborers. There is the insinuation in much that they say that they are the only workers in the world. I remember once to have listened to Tom Clifford in an address delivered before a crowd of foreigners mixed with some Americans in a hall in Cleveland. Tom Clifford, you may remember, is the secretary of the Communist Labor Party. His audience was mostly sympathetic. He spoke much about the Bourgeoisie. That is a favorite word among radicals. Most of us belong to that class. It is the class which does not work with its hands, or get dirty at its work. You might call it the white-collared class. Now the Bourgeoisie is the "bad-man" of the socialist. He is the drone in the hive, the non-worker, the one who in the great regeneration which came in Russia andw was scheduled to come all over the world, was to be put out of exis-

tence. Now Tom Clifford belongs to ~~xxxxxx~~ the bourgeois because he was a newspaper editor until his sheet was put under the ban during the war, and now he is a secretary of this Communist Labor Party which is most certainly a white-collar job. But be that as it may, all these fellows have made this assumption and it is altogether wrong. In the Russian Revolution when the new order took over the running of the factories, all the administrative heads, the managers, presidents, directors and such like, were dispossessed, indeed in many cases killed, and the prolateriate took over the direct adminstration of the businesses. The puddler and the pattern-maker went up into the office and began to direct the administration of the manufactury. The man who had been shovelling sand in the foundry became cost clerk or the like. Well, not long ago, you will recall that there was a uprising in Italy and for a day or so we thought that Italy had gone the way of Russia. Mature reports of this Italian revolution short as it was, shows us this significant thing. In this latter revolution all the administrative heads of the business firms were retained and became the paid workers under the Prolaterian regime. In other words these revolutionists themselves had learned the fallacy that there are only a few classes of workers in thi world. We all work, every last one of us, and let me

say it softly, and under my breath, lest someone hear me and think me a remnant of the dark ages, most of us who do not belong to the unions or the I.W.W. work a mighty sight longer than eight hours a day or forty four hours a week. You would fire me if I worked only that long, at least you would be perfectly justified in doing it. And where would your businesses be, you men who have made good, have built up from smaller things to larger, have worked your way through the world from the bottom to the higher levels? But enough of this, I have some deeper truths for you.

Work is for all of us. And work is either a blessing or a curse, depending as how we see it, and when we see it. There are two great generic attitudes towards this common homely thing we call work. We esteem it a trial or we esteem it a high calling depending on certain conditions. With the help of Scripture I desire to lead your minds along two lines of argument very briefly.

The common view of work as a curse.-

There are perhaps three reasons for our feeling instinctively or at certain times that work is a curse. Some people have been so brought up and circumstanced that they almost always so think of it and that is one of the great elements in the labor problem. These three reasons are as follows,-

(1) The general irksomeness of work. Yes, after all is said and done, you cannot quite paint out the grim outlines of work, drape them ever so prettily with poetry and song. A job is a job, and when you are at it day after day and week after week, you find yourself occasionally facing the fact that it is a mighty hard thing to have to work. What a balm to the mind is there is the name "labor-saving-device" Think what a great part of the world's work is in making the work go easier. I watched a man in the garage take off a big heavy casing from a motor-car rim. Well first a little screw unlocked the rim and allowed one to contract it. Then a most amazing device was clamped onto the rim at two places and then by means of a double worm gear the husky garage-man with a little rachet so compelled the great forces of Mother Nature to dance attendance upon him that he squeezed that stiff rim in no time like you would curl a collar and off came the casing.

Well, you know what it used to be to fix a puncture in your tire. I did not name one half of the modern conveniences of that country garage. But I presume with it all the garage man will tell you that his work is hard, and irksome, and he evidently thinks you agree with him when he presents a bill.

(2) Another reason work is esteemed a curse, is because in the minds of vast multitudes of the children of earth work is associated with slavery. This is not so true to-day, but just a few centuries ago, most of the world were slaves. Work was servile. The imagry of the modern radical soap-box-orator is still colored with this old picture. The "wage-slave" is the common term for the well-fed engineer on the railroad, for propaganda purposes. Some of us wish we were slaves to such wages sometimes. But there is an almost racial memory of slavery, and work which once belonged to slaves now belongs to us, for work does not change much through the generations of men. We feel somehow as though this inheritence were a curse.

(3) Then there is the fact that work to-day among certain classes under certain conditions is indeed a curse. Surely in the not distant days when little children made their way through the fog and snow of a winter morning to work in the spinning mills work was a deep and bitter curse. Work is a curse to-day in

some quarters. It blights life, robs children of their birth-right, wounds and mains youth, cuts off the promise of manhood and womanhood, and injures society while it tortures its immediate victims. We have not learned the last word on this great subject. Even the radical and the revolutionist can teach us something. Things are getting slowly better, but the end is not yet.

Now, there is an explanation of why work is a curse. I think I find it in the Book of Genesis. You recall the story of Adam and the Garden of Eden. You remember that God is said to have cursed the ground, and we read that He said to Adam, "in the sweat of thy brow shalt thou eat bread." This has been taken sometimes to teach that work is ~~indeed~~ altogether a curse. But I think it is better to not go so far as that, but to take it just as the Bible tells us, to see that work is a curse under the CONDITIONS WHEREIN WE FIND IT HERE REFERRED TO. God is dealing with Man who has sinned, wantonly against the Divine Will. Man is about to leave the happy estate in which he has been placed. He is going out from the presence of God. It is out there, of which God speaks. Out there the ground is cursed, and man shall sweat ere he can eat his food. And it is this Godlessness and Sinfulness which makes work the curse. Isn't that the fact? Once mix up those elements into work and you have brewed a curse. Isn't that true now? Adam worked

long before he left Eden. He was created to till and dress the Garden, we read. Work is coexistent with man. Indeed if we may be very acute, man's job was ready and waiting when he put in his appearance. And it was no curse.

When there are the elements which make work a curse, you will find somewhere that there is a godless man and a sinful purpose. You take this out and try it. The one great crying curse of the labor situation throughout the world is its godlessness. And the one big reason it there is this godlessness, is because for the most part the situation is dominated by a set of apostate Jews. You dig far enough into almost any labor controversy and you will find a godless Hebrew who has repudiated the worship of his fathers and who has absolutely no god but his belly. The labor problem at large is not principally an economic problem, but IT IS PRINCIPALLY A MORAL PROBLEM. You put a man who fears not God and cares not for man at the head of a business, or to magage a business, or to rule a gang of hunkies along a railroad track, and he will make work into a veritable hell. And he can do it mighty quick. And conversely and just as surely you put a Godless and Sinful workman into anoperation if it is no higher and digging a trench for sewar pipe, and he will make work a curse, to himself, his fellow-

workmen, the boss who pays him, and the public who has to put up with him. It is not Arbitration but CONVERSION that is needed in these piping times of peace, to get labor and capital together. And they must share the blame about fifty-fifty, now one, now the other. It averages up in a generation. Right now, I think Labor is the bigger hog.

The proof that what I say is so, is not far to seek. Take any case where you happen to know that a business is in the hands of a body of Christians, operators and workmen together. And I mean by Christian, good genuine Christians. For nobody with any discretion ever called that story book man who was so wicked and so outwardly pious, a good Christian. You never find much real difficulty there, and work is not a curse. There may arise differences to settle, to be sure, just as we here in the church may have to settle differences, but we do it with Christian love and forbearance and so do these men in the factory or office. Now that kind of thing is common. There are great businesses where that friendly spirit prevails, where the responsible parties are Christians. To take the curse out of work you need only regeneration, the biggest thing in the world, but a very simple thing and a thing that is free to whomsoever will take it. In other words work passes over into another category. It becomes a Divine calling.

At the end of that wonderful fifteenth chapter of First Corinthians Paul closes with this admonition: Wherefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain, in the Lord." It is the Lord who gives the blessing to work. Labor is never in vain "in the Lord". The Bible teaches that work is a divine calling. Adam, we have noticed, was evidently created to work. God is pictured to us in the Old Testament as a working God. And Christ asserted that He worketh hitherto and I work. Jesus Himself worked all His life. His apostles were all working men. Christianity has been the great glorifier of work. It has been the force which has raised work from its low estate where it was a curse to the point where it is a blessing. It has done this by putting God into it, and taking sin out of it. It has been the influence of Christianity which has made possible the saying "Blessed is the man who has found his work."

While we owe to Christianity the most widespread influence in this direction there are examples which can be drawn from other sources. For instance, the passage which was read to you this morning from the Scriptures gives us a very beautiful picture of the blessedness of work. The young king Josiah was a firm believer in God and he was evidently able to give to

others that belief. The story of his regeneration of Jerusalem is a splendid tribute to the power of the realization of God as present in human affairs. At the rebuilding of the Temple, we read, there was throughout a marvellous spirit of service exhibited by the architects, the contractors and the workmen. So great was the zeal of all to render a good account of themselves, that there was no special reckoning kept of the various transactions. The money which was collected from the people was handed over to the contractors who paid the workmen and all were so anxious to do their full share of the work that it all went forward with incredible speed and without friction. We look on such a transaction, to-day, somewhat askance and smile to ourselves when we reflec that probably there was no end to the graft in that ancient piece of public building, but the wvidence is all the other way. Graft was not unknown in that far off day, it was the rule of almost everyone, yet in this case there was an exception, and that was why the event was so fully recorded for us. It was noteworthy in that age as it would be now, and it was an evidence of the whole-heartedness of all classes of the people in their devotion to God. They all worked under the conscious view of the Great Task-master's eye. God was in all their thoughts. They did not need

audits.

This quality which we see exhibited is faithfulness. That is the quality which is in all work which is seen as a Divine Calling. Put God into work and take out the sinful purpose and you will leave the element of faithfulness. That, moreover, is what we need above all else in these days. That is the trouble with labor and with capital. There is no faithfulness, or there is a lack of faithfulness. That is the fly in the ointment. You hire a man to do a thing and after he has gone, you findthat he did the job in a superficial way. You buy a pieve of goods and you discover that indide there has been a elaborate skimping of material and of genuine workmanship. Things are not what they seem to be, and oftenthey are not what they are sold to be. I take a great deal of pleasure in a piece of old furniture because of the way it was made. You can poke away underneath it, up into the nooks and crannies and see the marks of the chisel, and the plane. There is a solidity about it. I like to see the old barns and houses in the country which were put together with pins. I spent my vacation is such a house. There is a substantiality about it which helps one's own character. I realize that there is legitimate use of substitutes. We are coming to the place where we must learn to use other

articles than our grandfathers used. I am talking now about the other sort of substitution which has for its purpose greater profits and not greater economies. I have not the least objection to paper mache table-tops, but I don't want to buy them for rosewood.

But not only does the realization of God in our lives bring faithfulness in our work, but it gives a new conception of work. When work becomes a blessing and a calling and not a curse and a trial, we feel differently about it. We stop looking at the clock. Life is not the ultimate object of our being here on this earth. When you read much of the modern sociological literature you are lead to believe that longevity is the great goal of all things human and divine. Life is only valuable if you make it accomplish something. The work is the thing not the life. And yet some of the elaborate schemes you read about are all undertaken with the thought that our main business is to live as long as we can possibly stretch out our life. We must always be saving ourselves, but for what? Just to eat more meals, sleep more nights, stay longer on this earth, or is it to accomplish something more?

There was a man who lived in the sixteenth century who was a great man. His name was Philip Marnix, or Philip of St.Aldegonde as he was more commonly called. He was one of the fathers of the Independence of the Netherlands. For years he devoted himself to the cause

of freedom of thought, and heart and life in Holland. The motto of his life was this "Repos ailleurs", that is to say, "Rest yet remaineth". Or you can put it more colloquially, "Rest some other time". I like that. When I found it I jotted it down on a card and tacked it in my study. Rest some other time. Here you are in this world, called hither by God for some great purpose. You are a soldier with a commission who has travelled into a distant land on a mission for the King. Your business is to find your work and do it with all your might, and at the earliest possible date return to your Master to report it finished. We are to measure our lives not be years but by accomplishment.

Here in this church of ours we are not called to go through any routine of religious life, but to do up some definite things just as quickly as we may. We are not to carefully husband our strength, but to put it all in. If we fall, then someone else will be put in our place. I remember very well when the division with which I served was fighting in the Argonne, we were losing tremously numbers every day. When we had become depleted about one third, the query went down to headquarters, "Are we to be relieved? The answer came back. "It is not necessary that you be relieved, there are other divisions ready to go into the gap you leave." Your job is hard, and you ask, "Well, what if I break down?" The answer comes,

"Thereis another who can fill your place." You protest that this is a hard,cruel philosophy. Not if you believe in God, and conceive of your life as ordered by Him. It gives a glory to life, and makes even the ordinary daily life take on something of the brilliancy of the most heroic lives. It means that every life can be as heroic as any other.

THE CROSSING

"Prepare you victuals for within three days ye shall pass over Jordan to go in to possess the land." Joshua 1:11.

It seemed to me that there was in this first chapter of Joshua a thought which was particularly suited to us to-day. I want you to imagine yourselves imagine yourselves in that great company of Israelites camping there on the eastern bank of the Jordan just a few miles above the place where it empties into the Dead Sea. Try to forget the Israelites as you know them as a company location camp of people of whom you read in the Bible. Let them get off the pages of Scripture for a while and see them there in their great camp. Now we are far away from Lockport, and centuries have rolled back and here we are dropped down into the midst of ancient Israel, only now they are not ancient but our contemporaries. We are going to join them, identify ourselves with them and join that crowd of camp followers whom they knew as the "mixed multitude". We can only look on and may not speak to them, for we not only do not know their language, but they would not know from we there whence we came. Perhaps a few of our words which have come down to us from old Aryan ~~xkoxk~~ forbears might be somewhat familiar to them, but that would be all.

First look around you. There to the east behind us are the hills of Moab. They rise one above the other bare, desolate, swept by winds and deeply cut with

gorges. This great concourse of people have come
scene
through the passes of those mountains with infinite
toil and hardship. Now they are out of the mountains
and have spread their camp on the beautiful meadow
land by the river. The camp extends for several miles
for after the fatigue of the journey everyone has
tried to spread out over as much of the pleasant
ground as he can. The formal arrangement of the
camp has been maintained as nearly as possible in
mountains of Moab
conformity with the contour of the country. You can
see the Tabernacle away over yonder and the smoke
of the alter is rising slowly in the sunshine. The
tabernacle
bright curtains glistem although if you were to go
and examine them, you would see how travelled stained
they all were. The tribes have the appropriate
people
locations around and the people are going about the
business of the day.

This meadow that we are one is covered with
acacia trees which gives it its name Abel-Shittim.
Innumerable little streams from the sides of the moun-
acacia trees
tains run across it into the river. Along the banks of
these brooks there grow the oleanders. The luxurience
of the tropics pervades this little bit of country.
You can hear the sweet singing of many brightly colored
tropical
birds. It is all a beautiful place. It is on the very
edge of the Promised Land.

As the sun sets and the shadows sweep across the meadows, the fading light is in the valley is sunset Pisgah in marked contrast to the peaks of the mountains behind us, and we can see the glorious height of Pisgah standing there is the evening sunshine and we remember that it was up into its fastnesses that Moses but recently made his way. And we can imagine him there watching the light play upon the hills and valleys of that land into which he was never to go but which he had dreamed of and planned for for so many many years. Across the Jordan there is a across Jordan beautiful plain covered with grass and flowers, and dotted with palm trees. Just a few miles away and plainly visible from Pisgah is the City of Palm Trees, or Jericho. There are its walls and going and Jericho coming through its gates you can see and endless line of camels and wagons. The night is settling gates down and all are hastening to get either in or out before the gates shall be shut and further traffic discontinued until another day. If we but knew it we might have seen two men make their way through those gates just before they closed. They were the spies two spies whom Joshua had secretly sent ahead to make a strategic investigation of the country in preparation for the invasion which was soon to be made after the mourning for Moses had formally come

to an end. These spies had been almost overwhelmed by the beauty of the country as they had stealthily
wealth of Jericho
slipped through the meadows up the gently sloping eight miles which separated Jericho from the Fords of Jordan. A dozen different varieties of beautiful birds had been singing in the trees, the balmy smell of the balsam gardens was borne to them on the wind
balsam and birds
that was sweeping gently down the valley. Surely this was a land which flowed with milk and honey, a veritable garden of the Lord. What a contrast to the arid canyons of the Moabite hills, and the desert wilderness of that South Country where they had been for so many years.

They were to be even more impressed by the glories of Jericho. For Jericho was the fortress city which guarded all this rich country from invasion. The Jordan flows down from the north through a very
strategic situation
narrow and inhospitable valley. It is scarcely fordable during part of the years and never as easy stream to cross even when dry as there are few ways to and from its banks. The paralell ranges of high hills which rise up three thousand feet act as barrier walls and there is only this one spot at the lower end of the river where any considerable company of people can cross conveniently. It is here that all the great invasions have been made. The Israelites crossed her, the Assyrians followed

Later the Babylonians, and in still later times, Roman legions, Moslems hordes, Crusaders and Turks later invasions have made their way through this gateway, and I am of the opinion that Allenby used this in the late War. Jericho is no longer more than a memory but at that time it was a great city, full of riches and luxury.

But there is more to see in this host of Israel than appears to the eye alone. They are more than a wandering nation of nomads which has lappened upon background of Israel this meadowland by Jordan. True they have been for a generation wandering in a wilderness and no doubt to see them you would be principally impressed with a cer- wildness and uncouthness about their appearance. Most of them have been born out there, and they have grown to maturity without knowing what a town or city is at all. They have lived in tents and subsisted on their flocks, and for a great part of the time on the manna. But that tabernacle there in the midst of worshippers of Jehovah tha camp is indicative of something deeper about them. They are worshippers of Jehovah. In all that they do there is a conscious leadership in their God. They are the possessors of a great promise. For generations great promise it has been a tradition among them that they would one day inhabit all this fertile country which lies there before them. Long before their slavery in Egypt when this nation was only a great family, and indeed as far back as the time when it was only a small family and

even a single individual, Abraham, there has been this tradition, this promise of a great future. And now they have come to claim the promise. They are about to go over Jordan and enter the Promised Land.

Besides the promise which is in all their minds, there is another testimony to the success of their enterprise, the Book of the Law. This people you see around you, although they partake no doubt of the surroundings in which they have been nurtured, and are in all respects people of their age and culture, are nevertheless a people with a Law. Their movements are not dictated by caprice, or insurrecion, or by whim. They are going according to a pattern which they received at the hand of Moses their great leader who has just left them. It is the testimony which their God has given them. This expedition which they are on is a great religious crusade. There have been many mishaps in it, they are forty years behind their schedu but in spite of all the vicissitudes, they have come through to the point where they are about to cross over to begin the actual work of taking up their promised possessions.

If we should search through the camp we would find that there was a leader of this great concourse of people, Joshua. He has but lately taken over the direction of this multitude. He was one of the very

few who came out of Egypt. He was one of that first band of spies who went up to look over the land, and he his history
was one of the two who alone brought back a report favoring an immediate conquest. For that report which the twelve spies brought back, in which the majority had advocated discontinuance of the expedition, and the little minority, Caleb and Joshua, had advocated the prosecution of the enterprise, had been the turning point in the affairs of Israel which had percipitated this forty years of wandering in the desert. But Joshua and Caleb were rewared for their boldness and trustfulness and here we find Joshua at the head of the whole expedition which is to carry out the old opinion which he advocated forty years ago. He is, however, no braggert. His first thought when he came into control were of the magnitude of the task his feeling
and his own insufficiency for it. God had to encourage him to go forward. "Be strong and of good courage." That was the only thing which prompted him to take up the difficult task of leading that rather hard body of people into such new and strenuous enterprises. None knew better than Joshua the difficulties and the dangers. He had seen all the xomplaining of the forty years, the insurrections, and the seditions, vicissitudes
and had ofetn seen Moses ready to give up and flee away from the perversity and misunderstanding of that Israelitish multitude.

In spite of all the discouraging features, there lies the field of conquest just over yonder and every heart text beats high with hope. The word goes out. "Prepare ye victuals, for in three days ye shall pass over Jordan. Can you understand the thrill which that order brings to every one of that nation. Years and years have sensation it created passed in waiting, and now only three days intervenes. You who have waited long for some great day, can understand what it means. You have hped and hoped and then suddenly you are told to prepare for you will anon be starting.

It has not been at all improper that the cause of Christ should have been likened to an army. You Christianity as army find the simile in the Scriptures themselves. Paul often speaks of the Christian life in terms of the legionary of the Roman army. And all through the ages Paul's figure the hymnology of the church has been filled with this militant strain. The Middle Ages saw a literal representation of this idea in the armies of Crusaders which went to the Holy Land to free Jerusalem from the followers of the Prophet. The thought is still a crusades popular one, and to my notion a very proper one. It does not mean that the Christian army is bloodthirsty although we must confess that there have been armies in history which fought ostensibly for the cause of

Christ, which were in fact a disgrace to the Devil.

Some delicate spirits demur at this likening of our
delicate spirits
Christian cause to a warfare with armies and flags and all the rest, but to my mind it is rather a false sentimentality. After all Christians are not at all pacifists. There is a vast difference between peaceable-
pacifist and peace-loving
ness and pacificism. Pacifism is a cult, a pose, while peaceableness is a state of mind, a conviction. A pacifist will compromise principles rather than fight, and a peaceable man will not do that. He will sacrifice comfort, and go out of his way to avoid causes of contention but he will fight if he is driven to it, and I think a peaceable man will sometimes fight awefully hard. When you get a real gentle peace-loving man once aroused and you have a good deal on your hands.

The Church of Christ is an army. It is a church
Church an army
militant. Its foes are not people or lands, but principalities and powers and spiritual wickedness. All our
spiritual foes
imagry is figurative to be sure, but the figures are appropriate and true. That is why I can take this ancient historic incident and use it to m ke more vivid to you a few things which I want you to think about.

We stand to-day on Jordan. The word has gone
we stand in Jordan
down to you, Presbyterians here, "Prepare you victuals for in three days ye shall pass over Jordan." In other words we are back here and gathered together for a great

campaign. Yonder there, in the immediate future is the
our field the future
Promised Land into which we are to go this year. It
is a land flowing with milk and honey, but it has in
it great cities, warlike peoples, and all kinds of
conditions
difficult problems for this army of ours. It is not
going to be a summer day's walk through these days of
October, November, December and the rest. We shall
never be able to drift successfully through it. Our
aim is not to tour it, but to conquer it. We do not
want to find ourselves in ignominious flight after the
first campaigns. When we cross this ford of Jordan we
do not want to recross it with the armies of our
enemies at our heels, and our forces killed and
scattered. This is a serious business, this crossing
over into the other man's country when you are going
there to fight him.

But we have some of the things that the Israelites
we have a promise
had. We have a promise of God. That is the first thing
and the great thing. This church is not called to do
a human thing here in Lockport, but a divine thing.
This institution which has been going on now for
a century has not existed by virtue of material wealth
of human effort, or ministerial devotion, or pulpit
eloquence. The real reason why it is here to-day is
God's power
because God has used it in saving this community. It
is one of His instruments here for the salvation of
this city. Our commission come from on high. Let us

not forget that. That does not not mean that we are God's exclusive means of salvation placed here in this city. I will allow no church to have any preeminence called but not exclusive over this church in its call to serve God in this place. There is no other church which is THE CHURCH to the extent that this is not the church.too. But I will gladly share with any church this task. If by its fruit it seems to bear witness to its Divine origin I am grateful that it is here. God grant that we can work together in harmony and Christian love. ~~xxxx xxxxxxxxxxxxxxxxxxxxxxxx~~ each doing the work in the way which seems best in our sight. What this knowledge of our high calling ought to mean principally is that we can boldly go forward in the work we have to do. We have Christ's own promise and that cannot fail.

This backing which supports us, is not, however, merely an incoherent force which holds us up. Like the Israelites we have not only a Promise but a Law. We have a program also. We have a program of conquest. We know what we want to do. We have Christ's Gospel. We are not here to try to think up things which we hope will benefit this city. We are here to dispense something which is already given to us. not to invent There is a widespread feeling among some people that the church is the author of its Gospel. That is they feel that the church invents and creates its message. It comes partly from the spirit

of the age which has been taught by the rapid change in material inventions to look for a similar phenomena false modern idea in every line of life. Now I do not say but that there is a great opportunity often to improve methods and ways of doing things, there is proper regard which must be paid to the way men think and act in a community at a given time. There must be news ways of putting things and all of that, but the underlying foundation is the same. "No other foundation can be no other foundation laid than that which is laid". We have the salvation of God in Christ Jesus to offer to this city. Our problem is not what to preach, but how to make this message we have, most appealing, most convincing and most sustaining.

This Gospel is yours as much as it is mine. You will do nothing which will more effectively personal work stifle the influence of this church than to turn all the responsibility of the thing over to me its minister. Minister means - servant, not boss. There are a thousand of you and one of my. What is the proportion of the influence when I ask a man to join the church and a thousand of you pass him by without a thought or a wish to do that. He expects me to do it, because he thinks that is my job, if you did he would think it was because you believed in it, and it would make a profound impression on him.

But ere we cross over just come up on Pisgah
view of our battlefield
where Moses went and look off over this land again, to inspire yourselves with its sight. Look into the months ahead of us. See what a wealth of opportunity there is there for your service. Do you realize that there are only twenty three churches in this great
size of church
Empire State which are larger than this church? What ought this church not do in this community? You could revoluntionize it for good if you could catch fire to it. I was interested in hearing the story of an Italian work which was done here some
Italian work
time ago. There are a thousand and more Italians here in this city, and we are doing nothing for them in a religious way. The Roman church has a little work among them, but that is all. Here is this big enterprise for a thousand or more of you, and nothing for a thousand other people, who are just as dear to God as we are. You want them to be good citizens, don't you realize that the Christian church is the
Americanism
bulwark of our Americanism? We are plenty able by our own selves to institute a work among the Italians worthy of us and of untold good to them.

And there is our own Gardner Chapel. There is
chapel
a company of faithful members of this church who go there every Sunday, and then come here. They are too modest to come up in front because they have

to come late. They are afraid they will be taken for late because they were careless of detained. They were detained, but by doing the Lord's work while some of us slept. Go ~~xxx~~ over there some of you and offer your services, That building is as much a part of this church as the chapel just behind me.

There is John Bowman, a man who was in the seminary with me, who is out in India. He is your pastor missionary but over the edge of the world. Do you ever think of him? Do you ever pray for him, or write him, or plan something for his aid and comfort in his work. He is your own missionary. You support him. If he suffers it is your fault, if he succeeds mightily it will be by your help. It would be a great and unique thing if you could bring that man into vital touch with young people this his church by the personal interest you took in him individually. In this day and age it is as easy to reach him as it is to reach someone thousands of miles nearer. You can write, you can send parcels, you can send money direct to him. Don't ever mention to the church that you have if you don't want to I think we have overdone this tabulating of our good deeds. There is rather the feeling among our servants the board secretaries who seem to be our masters, that you must fill in a blnak and mail it to the New Era Movement whenever you have a pious thought or give a

dollar to the cause of the Lord.

But there is yet all that which is within the walls of this building. This noon the Bible School, meets
Bible School
the educational institution which you parents mostly depend on to give your children a Christian education. How far does it come up to the cause it serves? It is all that faithful men and women can make it. It does a wonderful work when you come to consider the place it fills, but after all, does it truly represent your ideals. Isn't there more it could do, more children to be reached, more men and women who will come to it with their wider experience and help younger boys and girls learn some of the great truths of God's Word. You do not need to be a professional pedagogue to teach a Bible Class. The greatest part of a Bible teacher's equipment is a real conviction and a loving heart. The technique will help if you have with the other, but it is no substitute for the other.

Here we are at the starting point. I want you to go home from this place and think it over. What
go home and prepare
do you want this church to do this year? Do you want it to strike a blow that will tell for the Kingdom of God? Then what will you do towards helping make the blow straight and true and hard? Will you pray and work and give your money to do what you cannot do yourself?

"Prepare your victuals"for we are going to start. Don't go hungry on this campaign. Find God to-day and stand by.

QUESTIONS PUT TO JESUS BY PEOPLE OF HIS TIME

Jesus his own best advocate.

We have come to associate the proclamation of Christianity almost entirely with the professional class of ministers and the institution of the Church. Most of us feel that there must be a certain arrangement of chairs and lights in a building with a pulpit before we feel open to the message of the Cross. We look rather askance at the street preacher. The travelling evangelist evokes some criticisms just because he is strange to our eyes. Some of you would feel very strange if I should drop into your house some afternoon and say to you what I am saying to-night, properly buttressed by those things which go in your mind with preaching. We forget, moreover that the men and women who listened to Jesus speak were people with like minds as ours. They reacted in that age in much the same way that we react now to the great truths of Christ. There is no great gulf fixed between them and us. In short, Jesus was the firs and the best preacher of Christianity. He was the one who began to tell this story which is ringing from a thousand pulpits to-night. He met all of those questions which have sprung to people's minds and as many as were asked Him He answered and we have some of

them recorded for us in the Gospels. That is why I think there will be a freshness and helpfulness about hearing some of them discussed.

Surprising variety and number

If you have never given this subject much consideration you will be surprised when you take up the Gospels and set about making a list of the questions put to Jesus by the men and women whom He met and who listened to His words. You will be surprised too, at the variety of subjects which these questions cover. You will be surprised at the number of different kinds of people who put the questions. And you will be surprised at the practical matter-of-fact character of the questions. Many of them are just the questions you are asking of Christ's ministers. They are just the questions which spring to men's minds as they read the record of Jesus. They are those queries that you feel in your heart though you may perhaps never have formed them into words or put them to anybody.

Questions of Jesus too.

As soon as I began to search out these questions I discovered another series of sermons, which I hope to give you. That will be on the QUESTIONS PUT JESUS TO PEOPLE. For if you look you will see that the Master gave as good as He received. If His listeners felt bold to call upon Him to answer, He

ever and again turned and asked some questions Himself. And they were very pointed and pertinent and they are the same that He is still asking. I wonder if you can answer them.

The GOOD MAN'S QUESTION

"What lack I yet?" Matt. 19:20.

Young man a ruler. Towards the end of the Lord's ministry as He was making His way southward, there came one day running to him a young man. He was rich, of exemplary character and moreover he was the ruler in ~~some~~ a local synagogue. He was a choice spirit, and he had become acquainted with Jesus and had listened to him speak, and as ~~He~~ Jesus passed through his village he suddenly was possessed with a desire to speak to him. He had a question to ask. And so as we go along in the company with Jesus and his disciples we are suddenly aware of someone coming hurrying down the road behind. It is a young man dressed ~~as~~ in the fashion of the better class. He comes up with our party, seeks out the Master and makes ~~before~~ him the courteous obeisance which was the custom in that land before a Rabbi. Cunnigham Geikie who has left such a treasury of realistic comment on the life and words of the Master has left us an imagined paraphrase of the young man's request. It runs somewhat like this. Master, my life has been spent in carefully doing everything I know that is right. I have been brought up gently in the midts of good surroundings. I have always had means to do with, my home life was high and I have come on to ~~the place~~ where I already

paraphrase of young man's words

hold a place of honor and dignity in my community. But I have a feeling sometimes that perhaps I am not at the bottom of the matter yet. I am somewhat dissatisfied. What good thing do you say I ought to do that I may be more sure of inheriting eternal life? Like Paul. This rich young ruler was a good dealx such another as Saul the young Pharisee of Tarsus. He was richer in worldly goods perhaps, but of quite the same intense honest, upright spirit. He wanted to do right with all his might. Here was Jesus. He was a reputed teacher of high authority among some, albeit held rather in disdain by the highest and the best in the eyes of that age.

What he expected of Jesus

This young man very likely expected Jesus to give him a new prgram of rules and regulations to follow such as the Rabbies were fond of proscribing. He thought that like all the rest of them Jesus would have his own favorite set of rules and would give them and in them the young man hoped he might find enough righteous business to still the doubts in his mind by keeping him busy for a long while. But nothing of the sort was forth-coming. The Master briefly indicated to him the old fundamental law of the whole nation. The precepts of Meses, why they belonged to everybody. There was no special virtue in keeping them, all were supposed

to keep the Commandments.

Sent back to fundamentals There is something of chagrin in the way the young ruler replies to this answer of the Master. Jesus said to him. You ask me for something to do to inherit eternal life, why how about the commandments of Moses. How readest thou? And the young man repeats them. Well, says the Master if you want to get into complete harmony with God who harmony in obedience is the Highest and the Only Absolute Good, keep his law perfectly. There you have the only basis for peace with God. The world is out of joint because God's great fundamental laws of the moral universe are always in a state of wreckage from the attacks which human beings make upon them. All the trouble in the world is due to broken laws. We break them, all of them, not the minor laws but the great laws. Jesus reminded the young man of this.

I have kept these laws There is a brief pause as the young man thinks. Then comes his answer with all due humility. All these have I kept from my youth up. Now there was nothing of haughty boastfulness in that reply. There was somethinf wrong down underneath but the man was honest about it as far as he could see the matter. He had undoubtedly kept the commandments. It had been next to impossible for him to break them sheltered as he was during all his life.

Those who broke the commandments were far away from his whole circle of life. He would have looked with stange amazement upon one whom he knew to have actually been guilty of breaking one of the commandments. So great was his inward satisfaction that he had kept the commandments, that his next questions has a little different ring to it. I have chosen it as the text instead of the first question because it contains the meat of the incident.

What lack I yet? Well then, Master, What lack I yet? You say the commandments are the whole duty of man, and I can honestly say that I have kept them. I am dissatisfied as I told you, but what lack I yet? I cannot see how what the matter is with me. I am all right evidently and yet I did not feel so when I came to you and I do not quite feel so now. The young man felt a good deal as a patient might who goes to a doctor complaining of some small thing, and is told by the doctor that there is nothing he can do for it. He wanted to be just a little sick and the doctor does not sympathize.

Meaning of Jesus' answer The reason that the doctor does not take much account of the minor complaint is because there is something greater and deeper which is the matter. This is the purport of Jesus' reply to the young man. We read that he looked on him and loved him. There was so much that was loveable about him. There was

an ingenuousness which won the heart. A friend of mine told me of his once going to the doctor complaining of a sore throat. The doctor said it was caused by smoking. the smoker The friend went away and after a while came back. The same answer was again given. The doctor could do nothing for the small complaint because there was more behind it over which he had no control. Finally the friend said that the doctor chased him from his his office in a friendly way and told him never to come back with a sore throat for his treatment.

Jesus saw the trouble with the man who asked this question. With all his frankness and sincerety Jesus saw trouble with man he did not have the root of the matter in him. The very fact that he asked the question that he did showed that there was a blind spot in his eye. Harmony with God blind spot was after all for the young man only the outward conformity to certain rules. Jesus may be imagined to say to him. I see your trouble. If this matter of righteousness were really an inward power animating you you would never need to ask what to do next. The power within you would be always prompting you on goodness external from day to day and from deed to deed. You have never negatively broken the commandments but in their higher reaches you have neither never positively kept them. matter of rules You cannot outgrown the commands of God. They are not like the lessons given in the school room which you do of an afternoon and then come asking for more.

Jesus' test. Jesus put the man to the test. All right He said. We'll see how it is with you. Go home and sell all you have and distribute it to the poor, and come with me. Take up your cross and come walk with me. It was a tremendous thing to ask of the man, but it was after all completely fitted to the case. That man had never gone to the bottom of righteousness. We may say that he had no genuine conception of what it was. Real zeal for harmony with God is such an overwhelming fire within the soul that it leaps over every obstacle and dashes on till it reaches its desired goal.

The man before Jesus was really not righteous. He was only the hired man of righteousness. He was not the master of his life, but the servant, whom some master much continually tell to do this and do that. That was his spirit with Jesus. This was his thought. Here is a new Rabbi. I will ask him what to do next, and with his formula I will go on and ease my conscience for a while longer. But fortunately, ~~or unfortunately~~, for him He met ane who knew him altogether. The trouble with him was that with all his thought about God and His righteousness and with all his true and honest zeal to be righteous and so be in harmony with God he had never capitulated with God.

Hired man to righteousness

Capitulated with God.

He and God had been associated together in his mind as ~~xxxxxxxxx~~ mutually independent sovereign states. They had intercourse by diplomacy. The man understood what the terms of friendship with God were and he was disposed to qualify for that friendship and so idea of equality he set about doing it. His attitude was always this;- God I have done well to-day, what shall I do to-morrow. There was nothing flippant about it, nor irreverent except that fundamentally it was both flippant and irreverent because it misunderstood the very essence of the relationship between God and man. Withal his righteousness ~~hhee~~ young man did not want to lose his independence.

The answer Jesus made staggered the man. He went away sorrowful we read, but we all hope he came back, although we are not told. "If you want to be perfect", that is, lose that last haunting sense of discouragement which has brought you to me, if you really want to throw yourself into this thing with finality, go sell all you have and disperse it and come with me. The man needed to commit himself. He had never done that in all his life. He had always played a very skilful game with himself so that things did not hurt him much. He had never suffered particularly for his righteousness. He had avoided temptation rather than overcome it. He had studiously

Jesus' reply

game with himself

prevented sins from coming in contact with himself. He was somewhat like the mountain youths in the south, he was free from disease but had no immunity from disease. When the boys of Kentucky and Tennessee came mountain youths to the training camps for service they all at once came down with all the children's disease, measles, chicken-pox and all the rest. The reason was that away off in their homes where they had always been separated from each other and from the rest of the world, they had never been exposed to the ailments of their fellow creatures in the cities, and while they had escaped the diseases they had not built up any immunity from the power of them so that at soon as ever they were exposed they fell at once before the attack of the virus.

This young man who met Jesus was righteous,- negatively speaking. His misunderstood what righteous- begative righteousness ness really was. He thought it was something in himself. He thought it was something superficial and He thought it was something that did not cost the one great thing a man has to give, himself. He did not no cost see that you cannot go one doing now this and then that, exhausting one set of commands and then taking up another, and get more and more righteous and more and more at peace with yourself. That was his idea. Righteousness and harmony with God is not some small thing which can be obtained like a suit of clothes.

It is a thing which involves God and therefore some-
not a small thing
thing which involves the commitment of oneself. Jesus asks the man to follow him, as one of his poor humble disciples. The man looked around at Peter and John and the rest of them, in their modest garb and unprepossessing appearance. He thought of all he had and all he represented of respectibility and
Christ unworthy
prestige. He could not throw in his lot with Christ. Christ did not seem worthy of such a sacrifice.

I selected this incident to begin this series
many like this
of addresses because it reflects the minds of so very many of us to-day. The world is full of people who are identically like this young man who was a ruler so long ago. And the question they all ask
their question
in their hearts is just this question. What lack I yet? Here is the parson in the church urging people to confess Christ, to join the Church, to do this and that. Why should he, what do we lack? ask these folks.
much they do
I am a good man, I am a religious man. I believe in God. I go to church some, I help support not only church religion, but I am interested in those wider philanthropic enterprises. I have grown to a place of prominencex and prestige in this way, I am a ruler
loveable
in the synagogue. What lack I yet? Can't you picture someone of your acquaintance who is just this sort of a person. Loeveable, are they not. Jesus loved this

rich young ruler. You don't not read that remark often in the Gospels. It was very high praise indeed for that young man, that Jesus loved him on sight that way. But he was loveable, and so are these friends of ours. And good they are good folks. They are very good, they are kind husbands, good fathers, business men of sterling integrity and with a splendid sense of public morality and a punctilious care for their own lives. They are a decoration to the community. They are perhaps in and around the perlieus of the church. Their money flows into its treasuries from themselves directly or from like the parson members of their family. They like the parson and in short and A number one folks.

They feel, moreover, like this rich ruler. They want to do more are anxious to find out some new good thing to do. They try to keep right up with the procession, and no good enterprise can get under way without their help. That zeal I suppose comes from the source that prompted the young man to run after Jesus. There is a feeling underneath of partial discontent and they seek some way to ease it, and they seek some form of well-doing. They are anxious to learn but they rather self-sufficient feel it you turn them away without a new task, like saying with the young man, Well, what lack I? I have done about all a man can do, haven't I? How can I be improved?

What can these people do? What would the answer be for them to-day if we followed out the line of argument set us by this incident? How shall we translate the reply of Jesus fairly into modern speech and life? Well, it does not seem to me that the state of affairs is so very different. The Master does not walk the ways of men any more and a man cannot join in the company of his disciples to go out on the roads of the country, but that can all be done in a slightly different sense. Jesus still walks abroad, through the world, His disciples are still following Him and they are a humble company as always. There is still the opportunity to openly confess His Name and allow oneself to be seen in the company of His disciples, and to profess to be one of them. These friends are mostly unwilling to do that. They will not join the church. And for about the same reason that the rich young ruler felt. Their position is such that it would seem to be an unsuperable shock to their personal prestige as they estimate it. They have been so long in this position of quiet rebellion that the change would cause comment, just as that man's going off with Jesus would have caused no end of talk in that village of his.

what can they do

translate this answer to them

similar situation

unwilling to join church

their position

greater reason

But there is a greater reason behind it than this There is involved a personal surrender to Christ and

to God, and that is hard to do. That was what palled committment
on the young man. Go, sell. That was to make a complete capitulation with Jesus. And here these folks have for a long time been building up a little house of thought to live in, their philosophy of life they call it. And they are asked to throw that down and give up to God
embark on a new course. They are asked to give up to God, and it is very hard to give up, even to God.

The great simple and yet unutterably profound gist of the Gospel of Christ is this. God has given God gives salvation
us righteousness, salvation, an atonement, reconciliation, call it as you will, put us into harmony with Himself, given us His mind, there are many ways of saying it,- in Christ. God has GIVEN it. All we have to do is to accept it. Nay, all we can do is can only accept
to accept it. Salvation is free, not in the sense that the air is free, but in the sense in which your friend's hospitality is free, free because he sense of free
will not think of your paying for it, in short free because you dare not insult him by asking to pay for something so great and wonderful as that is. That is the hard thing for these good people to see. It does no discount on goodness
not do much good to try to tell them that their righteousness is but filthy rags. They do not see it that way. They just instinctively feel that if they and God are to come together there must be a sort of re-

ciprocity about it. They are so punctilious and so
but no pride
good, that they are just a little proud of it, and

therein is the stumbling block. You cannot deal with
God and man not equal
God as man-toman. There is no equality between you.

You must knuckle under to the Almighty. That sounds

cras, but I want you to see it plainly. The young man
man did not realize wh o Jesus was
could not do that with Jesus. He thought of his po-

ition and a hundred things. That is just what these
asked to commit himself to Him
good people do who ask this question to-day of Jesus
no minor question
or of the church or minister or Christian who repres-

ents Him. They think of their position. Well, my
"position" no matter to God
dear good friend, your position does not matter with

God. He does not realize that you have a"position."

You are just one of His poor human creatures and

you need Him badly, and He wants you to come to him.
sell out for Christ

not with a man

lack absolute surrender

GOD

"Ye believe in God believe also in me." John 14:1.

On the eve of his departure from his disciples Jesus said many things to them. The purport of all that he said was that they might be able to trust him in spite of the test to thei faith which was about to take place on the morrow and its succeeding days. His intention was to comfort the disciples, not only by words of friendly sympathy, but also by such truths as would of themselves stimulate hope and confidence in the minds of the men who had been with him and who were now about to be thrust out into a hostile world to carry on the work they had begun together without the actual presence of the one who had been their leader. In those chapters of John's gospel wherein this evening's events are most fully recorded we reach what is confessedly the highest point of Jesus' doctrin As they all stood on the threshold of a morrow which was fraught with agony for them all, and of blank dispair for the disciples, Jesus told them "Let not your heart be troubled, ye believe in God, believe also in me." It is not my purpose this morning to dwell upon that evening. It will ever remain the choicest part of the great Good News for Christ's followers. What I desire to call to your attention this morning is

but one phrase of this verse. "Ye believe in God". Jesus admonishes the disciples not to be afraid of the future. "Ye believe in God," he says, "believe also in me." The Bible teaches us that God is a Spirit, infinite eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. The Gospel of Jesus Christ teaches that God who is rich in mercy for the great love wherewith he loved us sent Jesus Christ into the world to be the saviour of the world. Because of the excellency of his person, and by his self-humiliation in taking upon himself our humanity, because he was one with God, he was able by his life of perfect sinlessness and his death of self-sacrifice to bring all those who believe on him and trust him into God's eternal presence as sons and heirs of the grace of life. That I take it, is very briefly and uncritically the gist of the Gospel as you will read it in the writings of the New Testament. Now what I wish to emphasize about that is that it depends upon your opinion of God, whether or not that means much of little to you. That which Jesus assumed in connection with his own disciples must also be assumed with regards to us. "Ye believe in God", That was the reason in Jesus' mind why what he was saying to the disciples and what was about to transpire would be understandable to

them. In other words there is a foundation to our Christianity which is absolutely necessary if we are going to have any satisfaction with it, or bex able in any way to rightly appreciate it. Your faith in Christ will be full or restricted, your comfort in the Gospel great or small, your acceptance of the truth of Scripture ready or halting depending on the idea of have of God.

It is ever and again a good thing to go down underground and look over the foundations. I remember to have read of an examination which was made of the foundations of some great bridge of building in New York. They had been made of reinforced concrete and when built they had been thought to be imperishable. After a few years something made the inspectors think that it might be a good thing to look over these piers and to their great surprise they found when some of the concrete pillars were opened up that the iron reinforcing in their heart was entirely rusted away, and that instead of having the sinewy strength of steel beams running through the cement all there was to hold the great building was the brittle columns of concrete.

I think that is very often the case with the Christian life. The foundations get rusted out. The complaint may be with regard to some detail of

faith or practice, but if an accurate examination of the case be made it is found that there is a fundamental difficulty. The person has such a conception of God, that Christianity is perfectly impossible, and one wonders that the person has been able to salvage out so much of it as they seem to still possess. Christ referred faith in himself back to faith in God, and so we must do that too. You cannot be a Christian unless you can believe in God.

The first conviction we must have is that God exists. Now I do not myself believe that there are very many people in the world who do not believe that there is a God existing. It is certainly a universal tradition among mankind that there is a God. You can go all over the world and find it, and you can go back through the generations of mankind to the farthest horizon of human history and still you find that man was conceived of God and paid him reverence according to his light. And I think that you would have some difficulty in finding very many who do not believe inx the existence of God right here in Lockport. Such a person would be properly speaking an Atheist and I think that is a very rare species of man. We sometimes call people atheists who are not that at all. Atheist is a term of reproach with some people, and I do not believe we ought to use it. Calling names does no good. For a man to be an atheist means

that he does not believe in the existence of God. That is in reality a proposition which it is impossible to prove. To know an absolute negative you must know everything there is, which would be to have omniscience, or to be God yourself. No man can say positively that there is no God, least of all a man who calls himself scientific. Now there are many who say that they do not know that there is a God, but that is a very different statement than to say that they do know that there is not a God. These latter people are Agnostics. Thomas Huxley was perhaps the greatest of them all. He coined that name for himself. He said he did not know. He studieously affirmed that he never said there was no God. He could not have said that. So you see that there must be very few real Atheists in the world. And so we ought not to often use that word in describing people. What we usually mean by it is someone who does not agree with us. The Psalmist wrote that "the fool hath said in his heart, that there is no God." What was all right for the psalmist is not however either good taste of good policy for us. You can hardly expect to get a man into the frame of mind to agree with you, if by any chance you find one who does not believe that God exists, by premising your well chosen remarks by the statement that he is a fool.

In fact I think you only have to stop to think a moment about it to change your whole feeling about the man who has that blind spot in his heart, who possesses a personality upon which there has never been an influence which has lead him to conceive that there is a God in this great universe. Imagine the desolation which must have been in his life all its years. He must have been without friends, without love, without opportunities, without worship, without any great satisfactions of any kind. He must be indeed of all men the most miserable. The presence of a genuine atheist must produce the greatest heart-ache in the mind of every Christian, nay of every person who has even the shadowiest conception of God. Whenever there arises one who says, and seems to know what he is talking about, that he is a atheist, ye who are Christians stand ready near such an one, to help him in his time of need. Do nothing that will alienate you from him, for I believe it is almost certain that in some hour of extreme need before he dies he will cry out for the living God. For it is true as Mrs.Browning has written,

> Eyes which the preacher could not school
> By wayside graves are raised,
> And lips say, 'God be merciful'
> who ne'er said, 'God be praised'.

The mere conviction that there is a God is for the most part colorless and unfruitful of any great good.

But there are again very few people who have any conception of the existence of God who have not some further notion as to what God is like. And it is here that you begin to find yourself in the midst of a multiplicity of ideas which baffle your comprehension. Like Paul in Athens you will find the city full of alters to every conceivable divinity and the alter to the unknown god.

There is first of all those who begin with the true conviction that we can never know all about God, and then proceed to carry this premise to the unwarranted conclusion that we can really know nothing about God, and although we cannot say that God does not exist, nay rather that we probably must say that God does exist, we cannot go one step farther and say anything about God save that he is unknowable and as such infinitely distant from us and our lives. There have been many great men who have said this. There are many more who begin to advance from this neutral position until they take up their places at different stages, each successive stage being marked by some further admission as to the amount we can know of God.

This gradual approach to a more intimate knowledge of God is made first by discoveries made by man of God, and then by revelations made to man by

only
God. I am not speaking now of the Bible, which Christians believe to contain God's revealed will for man, but of the revelation in nature which has impressed ever so many of the world's inhabitants. Man first discovers in himself elements which he feels belong to essential Deity. Because mankind thinks of God in terms of himself this has been called anthropomorphism and discounted on that account. But such a criticism is not justified. The qualities which we have as human beings are the highest qualities we know. I speak of the existence of mind, thought, will, ability to act, a moral sense, the affections, personality. If the animals had a conception of God it would agree with ours and would not be of some animal, because man is also the highest concpption they have of a being.

These characteristics which we ascribe to God are then borne out to our minds, by such natural exhibits as the order of nature. The world we live in seems to be indisputably the creation of a MIND. How else can you conceive it? All the findings of modern science seems to me to be doing nothing else than making it more and more evident that a great architect has worked out this whole fabric of creation and for some definite purpose. That is what the scientific data leads me to infer. I know that some of the scientists infer that it all happened by chance, or that each step

is caused by the step that preceeds it. But I do not feel obliged to agree with them. Those inferences are not based on their science but on their philosophy. Human beings may have appeared on this planet long after there was an animal creation in existence. The Book of Genesis says that was the case. Science says that was the case. But to say that man just evolved out of that animal creation, and was not a new start percipitated by the will of God, does not seem to me to be a necessary inference at all. I only stand out for God's activity in the matter of my beginning. My ultimate ancester, and yours, for we are all cousins, distant to be sure, may have had his physical basis in the animal world of that time, but God gave that ancestor some unique endowments of mind, spirit, in short "the image of God", and by virtue of those endowments he was separated for all time from the animal creation below him. He was a favored creature. The Scriptures say that man was created out of the dust of the ground, that means out of a previous creation, I take it, and the Bible says that man was created in the image of God, and that means something new under the sun in that distant day. There was a creation, as Paul says, "The first man Adam was made a living soul, the last Adam was made a quickening spirit." It is like the winter and the spring. Winter does not produce spring. It is only the superficial observor

who would try to argue that. Spring simply succeeds winter. The sun produces the change of seasons. Just so I think man is related to the animal world. He succeeds to it. It comes later in point of time, but he is not caused by it. An outside active Force was xxxx at work like the sun.

This much as an aside, for I was saying that we find reason for ascribing characteristics to God in the testimony to Mind which we observe in nature. When you have said that God has mind yhu have made him a Personality. And here is the place where you find that many people leave you. I cannot conceive of God as NOT being a Person. Perhaps it is because I have not an acute enough mind to entertain abstractions. Whensoever you admit the mere existence of God, to my thought I cannot escape having the idea of a Person. That does not mean that I believe God to be a human person, that I see the features of a face, or any of the physical traits of a human beings. That is often held up against those who conceive of God as a person that they think of some sort of grandfatherly personage. Perhaps children do that, perhaps grown people do. Perhaps people only say they do. Perhaps it is impossible to state always just the limits of the conception. But does it not seem so to you? When you have said that God exists, that he has mind, that he wills,

that he creates, that he guides the affairs of men, how can you escape feeling that he is a Person, a spiritual person to be sure? But are not those qualities the equivalent of personality? It seems to me so. I think that is the spontaneous reaction of the mind.

Where people have the more indefinite notion of a God with these attributes, I think it is the result of a separate influence which has been at work. That is to say, you can think of God as the guide and creator of the world in such an intimate way that you confound the world and God. You say God is in the world and the Christian says it, and means it, but it is easy to think of God thereafter as in it in the sense of being actually a part of it. I mean to have the notion that the Hindus have that when you take a piece of stone in your hand it is a part of God. That every thing has a bit of an Immanent God within it. Now I most certainly believe that God is in his world, and yet I do not believe just that about God. That view leads you to say that since God is in the world he is in all of it, and the world is therefore God, and God is everything, and all is God and you become a Pantheis and everything loses its individuality and therewith its responsibility and you are in a sea of mysticism where there is no lighthouse or guiding shore line

You have to say
in any direction. Evil is part of God, or else it does not exist. There you come to the logical but impossible conclusion of the Hindu philosophy. You ought to take up the transmigration of souls too, because that goes logically with the rest. Now there is a way of stating it that makes it sound like the Christian way of looking at it, and this I think is what recommends it to many people.

Pantheism confounds the Creator and the creature together. God made all things, but He is not Himself all things. His influence is felt in all things, but He is not Himself in them all. "In Him we live and move and have our being", tells us that God is not far from any one of us, He is nearer than hands or feet or breathing, but there is not confounding of ourselves together. We are absolutely dependent upon Him, and when we reach our highest state we shall be one with Him and yet we are not a part of him as a drop of water becomes a part of the ocean into which it falls. It is rather difficult for us to avoid pantheism. For once we begin to let ourselves go or press the many images of thought in which we try to express the things which are beyond our sight, beyond their bounds, we will find ourselves engulfed in it.*

But some one will say, what is the harm of

pantheism? Well, it denies ~~xhx~~ individuality*. ~~xf~~ No pantheist can say "I". Pantheism produces the life, thought and manners of a country like India. That is a broad indictment, but it will carry a good deal of conviction the more you study India.

But if we desire to avoid confusing God and His world. If we desire to maintain our own personality, the reality of the material world, and the distinctness ~~of~~ God we do not want to lose touch with God. And this brings me to the last that I have to say. The fundamental reason that we conceive God to exist, to have a personality, and to be the directing and controlling force in the universe, is always because at some place and time, we have felt in our own consciousness some experience of him. We have the general experiences of Him in the world. We can see him in nature, we can see him in history, we can see him in the heavens, but the thing that makes the great difference in life is the vision of Him that we get in our lives. The world is full of people who hav had this close contact with God. To them He is real. They need no particular philosophy to tell them so. Theirs has been some intimate personal contact, and it has left with them a profound and permanent impression which is is hard to break.

After this experience God is always real to them

Their lives are pervaded by the presence of God. They are like that fishing village of which George Hodhes speaks in one of his books. The moment you stepped off the train at the little station you felt the presence of the sea. You did not see it at once but you smelled it in the air. Then as you came to the head of every street you saw it down at the end shining in the sunshine. When you went to sleep at night you could hear the low smooth roar of its waves on the beach. In the faces of the men in the town there was the memory of the sea. Their business was with the sea, and all their interests centered in it. You had only to watch them walk along the street to realize that you were in a village close to the sea. And the faces of all the people wore the same look. Women and children looked in a strange way. You might often catch one of them standing with her back against the gray stone wall of her house looking with a far away look out over the waters, and you knew that some loved one was out there in a fishing boat.

That was life in the presence of the sea. So is life lived in the presence ofGod. You can feel it when you meet a man who has had the experience of God. Before he tells you a word you perceive it in some strange way. Then you go on discovering that

his life is lived in that Presence. His business is connected with it. Every street of his life leads down to that Sea, just as all the streets of the little town lead down to the salt sea. There is the memory of God in his face as you see it in repose. There may be also the memory of the trials through which God has lead him in the long years of his life.

Now it is this presence of God which is the conception which the Christian has. God is no mere abstraction, neither is God a confused force or totality. God is a Personality. God is a Spirit. We live in His presence. He sees us. We experience Him, in providence, in salvation, and we may live in the realization of His presence with us.

A PROFOUND QUESTION

"How can a man be born when he is old?" John 3:4:

Jesus answered in spirit of question.
Pharisees asked to heckle him.
Herodians: tribute.
Sadduccees: marriage in heaven.
Rulers: to incriminate.
Galileans addressed in parables on account of their strong Messianic leanings.
Individuals who came, young man, Samaritan, Nicodemus. "knew what was in man"

Relations of Nicodemus and Jesus.
Had heard him and realized some things about him.
Nicodemus' keen sensibility.
British stateman.

Heart of Christian Gospel in their conversation.
Jesus' estimate of Nicodemus.
sincere, intelligent,
His statement: must be born again.
Nicodemus' surprise and question.
Nut-shelll of Gospel: proposition and query.
Names we call it by: regeneration, conversion, new birth, turning around.

Pertinent and common question: Can you convert a man?
Attitude of casual investigator.
Attitude of "science"so-called.
Reason: pride of culture etc. "born in Boston".
What ministers and mission workers see.

What one "Boston man" did for this fact.
William James and his book.
Influence and present value.
His definition of conversion.
Gives us a scientific basis for conversion.

"Born again" a most radical experience.
Cannot blame Nicodemus.
Striking figure:
What it means of changed circumstances.
Great examples numberous.
Paul, Francis, Augustine,Heine,Wesley.

Not always sudden or striking.
Seeds sprouting. Vault split.
Wind bloweth where it listeth.
Most do not know.
Wrong insistence that it be catastrophic.

A PROFOUND QUESTION

"How can a man be born when he is old?"
John 3: 4.

It is quite characteristic of Jesus that He met a man in the spirit in which he came to him. He always does. When the Pharisees gathered about him to heckle him as he taught and asked him some question calculated to draw him into deep water, and embarrass him before some section of his audience, as for instance when the Herodians asked him about the tribute money, or the Sadduccees asked about marriage in the next world, he answered them very quickly and very briefly and often took up their own weapon and discomfited them with it. Then they rulers tried occasionally to get him to say some incriminating thing, whereat they could bring the law on him and drag him away to jail. Then it was that Jesus was accustomed to give some enigmatic answer which they could not understand and yet which in a way answered the question so that they could not accuse the Master of hedging. While he was speaking to the crowds of easily excited Galileans who were ever on the qui vive for a chance to revoly and start a movement for the Messianic era, we find the Master speaking in parables when he dealt with the Kingdom of God, just to prevent the people from get-

too much of the strong and pungent truth he had to give too suddenly when it might percipitate something which would be disastrous and far away from the purpose which was in his mind regarding his kingdom. In fact as you study the questions and answers of Jesus you speedily realize that he was always master of himself and dealt with all classes and conditions of men with the complete ease of one who did indeed "know all men" and "knew what was in them".

But let a man or a woman come to Jesus alone and bring their question and you will find that Jesus had an answer for them which met their case too. It is an interesting fact to notice that Jesus made most of his profound answers in response to personal queries put by individuals when they were alone with him. There was the young man who came to him on the road of whom we spoke last week. You may remember how searchingly Jesus dealt with him. There was the Samaritan woman at Sychar and you ought to study that conversation. Then there was this ruler of the Jews Nicodemus who came to Jesus by night and asked him the question which we have for to-night's thought. To these honest searching spirits Jesus opened the very treasuries of his truth and gave them more than they could carry away. He loaded them down so that they could scarcely grasp the weightiness and the depth of what was said.

Nicodemus had undoubtedly listened to Jesus as he taught in the city and had been interested in what he said. Nicodemus was a thoughtful man and was accustomed to ponder things long in his mind. He had made up his mind evidently that Jesus was not just an ordinary Rabbi. He realized that his people and his age were seeing something which was unique. Now that marked Nicodemus out as a man of unusual parts. For how few are the men of any age who have the power to see events as they will be seen in after times? Probably no one can see them that way in their perfect fulness, but there are always a few who seem to have that wonderful sensibility of spirit that they can grasp the significance of events. I was reading just the other night of a British statesman who long before the War jotted down in his note-book that war would come with Germany in the summer of 1914. Well, you know that is rather wonderful when you think of it. He was not just a guesser, he knew too much to do that. He was not a silly jingo for he never shouted his idea broadcast over the world, and yet he knew or probably simply felt in his own heart that the thing was to come, and he weighed so exactly the elements in the situation that he was able to set the time very accurately. That man simply had the vision, the temper to see us as others will see us. I think Nicodemus was that sort of man. He

must have been a ripe old man.

The subject which the two discussed goes right to the heart of the whole Christian Gospel. Jesus evidently judged that in Nicodemus he had a man who had the capacity to be told just the whole profound truth, and so he said to him. "Nicodemus, the fact is that every one who is to be numbered in the Kingdom of which I speak must experience a second birth." And then Nicodemus asked the question which is the text. "How can a man be born when he is old." And there you have the whole story in a nut-shell. The Gospel of Christ says you must be born again, and the world answers back, Why, how can a man be born again?

This truth which Jesus stated that night to Nicodemus was what we call to-day in our technical theological language, regeneration and conversion. The beginning of a Christian life is a fundamental change in the very nature of the individual. Paul elucidated it at length in some of his epistles. The thing which happens we call regeneration, which is simply a word which means "being born again", and the manifestation which occurs we call conversion, which means "turning around" and is just the same as repentence, which means that too. Words do not matter much. It is all right to use the accurate common technical words, but they ought not to be used at the expense of missing the meaning.

Now, there hardly seems to be a question which is more pertinant and popular to-day than this question. "How can a man be born when he is old?" Or to recast it without losing the sense, "How can a man be born again?" Or, "Is regeneration possible?" "Can you convert a man?" Is this fundamental experience which Jesus and all His ministers since his day have proclaimed to be the gateway into the Kingdom of God, into a Christian experience, and fellowship with Jesus Christ, is this experience a fact? And it has been thought ever and again that the whole weight of science and practical human experience was against it. For a long while it was thought to be only the self-delusion of certain people that they had experienced the new birth. It was supposed to belong to the sects of the more emotional. It was associated with a kind of nervous abnormality. People looked upon those who professed their conversion with something akin to the feeling you have for a mad man. He was not altogether a safe person.

All this time Christians were going on believing that this was really what did happen in the lives of men. Ministers and mission workers were continually seeing cases of this sort of thing. It was not always emotional, or conspicuous, it was often slow and its beginnings beyond the power to detect, but its fruits

were well known and grew in every group of Christians. It was always attributed to God's special power through the Holy Spirit. It was the way by which the individual was made partaker of the life of God, and brought into fellowship with Christ whereby he was able to enjoy the blessings which Christ obtained for all who believe on him. But, as I say, it was always looked upon rather doubtfully by the world at large, especially the world of learning, and culture, the world of science and high breeding. Sometimes the reasons for this disbelief were not far to seek, or especially scientific. When people have a certain amount of culture, education and refinment, it is not always a pleasant thought that they must be re-born in order to be Christians. It is more than an apt saying that was put out about some of these folks that "he that is born in Boston, needs no second birth."

But besides the objection to this idea which springs from pride of learning, pr position, there was always the feeling that there was no scientific basis for regeneration. Those who had made a professional study of science were often "Boston men", that is they had a prejudice against conversion, and so never approached the subject with any seriousness. But there were exceptions. I shall always believe

that William James who was a "Boston man" of the highest type, did Christianity a very great service when he prepared that very remarkable book "The Varieties of Religious Experience". It is an old book now, and has mostly had its day in court. Ministers have pretty much given up preaching sermons about it, although it was very popular once, and furnished ammunition for many and many a pulpit discourse. It was a unique contribution from a source which was not presumably likely to give such a present. It did not matter that Professor James did not altogether agree with the ordinary thought about Christ and Christianity. He was a scientific man examining the facts as facts with no special feeling of reverence for the facts themselves.

Now William James has left us a definition of conversion which I will give you. He says that it is "a process gradual or sudden by which a self hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its firmer hold on religious realities." That definition I take to be a very good piece of work. He divides all people into two classes, if you recall it, the "healthy- minded" and the "sick souls". You and I might call them the converted and the unconverted, although that would be

somewhat inaccurate, for the "healthy-minded" may be either unconscious of the need of conversion, or long since converted and in a state of communion with God.

After William James we feel this much better about the matter. The world which is not specifically Christian or engaged in the propaganda has recognized that there is this moral event in human life which we call conversion, and which Jesus told Nicodemus was the only way bywhich a man could enter into the Kingdom of God.

"Being born again" was a very radical statement. Birth in the physical world is the most momentous event that happens to the individual. It marks the transition into an absolutely new world, where the conditions are totally different from life anywhere else. That was why Nicodemus was staggered by the expression which Jesus used. It meant that the man who is born again must pass into a new world where all things will be different. Values will be different. Things he hated he will love, things he loved he will hate. Things that he misunderstood now are plain. Birth is a proper simile because after all it is as radical as that. You have only to read the records of religious experience, in James's book, for example or in Harold Begbie's Twice Born Men, or in the life of any one of a hundred of the saints of the Christian

Church, from Paul, to Francis of Assisi, to Exxx.John Wesley, and Heinrich Heine. Very often it was the reading of the Scriptures which percipitated this feeling in the heart of these individuals. Wesley was in a little meeting at Aldersgate St. and heard the Epistle to the Romans where it descrbes the change which God works in the heart. by faith in Christ He says, "I felt my heart strangely warmed, I felt that I did trust in Christ, Christ alone for my salvation, and an assurance was given me that he had indeed taken away my sins and saved me."

Augustine was converted in a garden after a great inwward struggle when his eye fell on the words "Put ye on the Lord Jesus Christ"

Time would fail to tell of any considerable number of the striking examples of conversion, illustrations of the truth of what Jesus said to Nidodemus. I purposely pass on the more quickly bevause I want to emphasize a point is seems to me very important in connection with this subject of conversion. The point is this. Conversion is not always so sudden and striking as these examples, or as the xxxxxxl simile might seem to indicate. That is to say, you must not confound the profoundly radical character of conversion with external signs. For example, a seed bursting into life is a momentous event, but it is very quiet about

it. The story is told of a granite fault in a cemetery which was rent asunder by a seed which became lodged in a crebice and grew undisturbed to maturity and became a tree. The granite was finally torn wide apart byt it was all done quietly and without notice. So are the vast majority of Christians born. The wind bloweth where it listeth and you hear the sound thereof but cannot tell whence it comes or whither it goeth, so is every one that in born of the Spirit." It is comparatively rare to find a person who has had a definite and clearly recognized conversion. Some people can tell you the day and hour when they found the Lord, but the most of us could not even guess at it with any degree of certitude. It may have happened when we were very small, xxxxxxxxxxxxxxx I want to lay stress on this because somtimes there are those who lay undo stress on the other side and say that unless you have felt in your own experience a harrowing and winnowing you have never been converted and may not feel that you are a Christian or a child of God. All that of course is the worst sort of pretense, it is just as bad as the priest who says you are not a child of God because you have not had holy water sprinkled on your brow. I am willing to stand for the fact that every Christian must be Born agian, but I will not say how, or when, or just what

the signs are to be. I am even ready to admit that it may take a long while for the person himself to come to the realization that he has within himself a new and vital principle. The seed seems often to lie fallow in the heart for years, and then suddenly and quietly burst forth into a beautiful expression of its divine origin.

Because this rebirth is so momentous an event, and because it has so many manifestations it follows that you cannot control it entirely, or say just when and how it shall take place. We believe it does occur, and that it is the thing which lies at the root of all that we know as Christianity. There would be no Christianity without this human experience going on all the time, there could have been no historic Christian tradition through the centuries unless there had been a succession of spirits who had come into this vital contact with God, through the regeneration of their hearts by Christ. There would be no church to-day without this experience. That is the thing which keeps us going year after year. Now it is the presentation of Jesus Christ to the minds of men which causes this. That we know. You see that it is often in reading the Bible that men come to a conviction of the reality of Christ, and the truth of the basic fact which is in the Gospel of Christ. It is also in the church that

they hear the Word. Sometimes it is in a revival service when some specially gifted man proclaims the truth is a special way that is striking and forceful. But that is not the only way that it happens. For some such a method would not produce the result at all. Sometimes the quiet and unpretentious sermons of the minister, working away at his task week after week, awakens the soul and brings the vhild home to God. I very often feel as I prepare my sermons, that very likely they are intended for just one single personn who will come in God's providence to hear me speak. If I reach that one, my work is successful. I feel myself that the atmosphere of a place of worship has a great deal to do with it. The folks who sit in the seats make or break a service. You can chill a soul away from Christ or you can warmn it nearer by your attitude. A word spoken or a word not said, may be the means of winning a soul to the Lord or driving it farther away. I would have you consider your responsibilities in this matter I believe a normal church which is alive and beating with a spiritual life ought to see a continuous stream of people coming into fellowship with Christ through it.

We have too much the idea that our churches are permanent organizations for the mere edification

of the Christians who belong to them. Well, all that is a very important part of the work. We all need upbuilding and teaching in the things that pertain to Christ, but we have more to do than that. There is a world to reach not only away in the foreign lands but right here in our own city. If you conscientiously believe that people can hear the Gospel of Christ here in this church why don't you go out into the highways and by-ways of this town and compell them to come in. If you don't think that people can hear the Gospel of Christ here, you had better appeal to Presbytery quick to have me dismissed and get somebody who can do the work which Christ sent us into the world to do.

I have spoken before to this end and I say it again, we must awake to the possibilities which are in this evening service to draw into allegience to Christ that multitude of men and women who are tonight here in Lockport, without God in the world. If any of them have come in to-night, I bid you followers of our Lord, if you know them, to make it easy for them to draw near to God, if they feel in their hearts that He is calling them home.

If you ask Jesus a question you are very apt to find yourself engaged in a deep discussion with him before you get away. You remember how the young man came to him and how Jesus probed the depths of his

heart, and discovered to himself tha fact that he had never committed himself to God at all, with all his piety and goodness of life.

Nicodemus found another great truth when he came asking. That was that it is God who works out this great thing in a human life which we call regeneration. Now Nicodemus was a believer in God, a master in Israel, and yet he had never realized that God did such things as make men over. He felt all that had to be left to education, environment, the law and the rituals of the temple worship. Jesus surprised him by reminding him that is was after all strange for a teacher in Israel to have such a limited opinion of Jehovah's powers. We who ask this question to-day are like Nicodemus. We feel that somehow it is impossible for the main currents of life to be altered. We have come along, perhaps for a good many years this way, and we are too old to change. Yes, that is true, you are too old to change yourself, but you are not too old for God to change you. You never will get to that age. You are just a little child yet in God's sight. This thing is not something which you have to do. It is something that God will do for you. You will feel the newness of life, you will be the one who will enjoy more than a new lease of life, you will have a new life. Just think what that means? What a great

thing it would be to have your life given to you to live over again, all clean and new, without any spots or scars or past. Do you think you would do things any differently? You are impressed by that thought. Life is slipping away and you cannot recall it. But here is life, a new life, a divine life, It is an amazing thing, I do not wonder at the doubt of Nicodemus, but you have a long nineteen hundred years of practical examples which he did not have. So it ought not to be so hard for you to believe that God can take even an old worn-out and rather worthless life and make a splendid new life out of it, through the power that is in Jesus Christ, the Son of God.

GOD'S DAY

"Remember the sabbath day to keep it holy."
Exodus 20:8.

Four preliminary propositions:-

(1) Life issues from thought.
Everything springs from inner authority.
Work, pastimes,
Wireless control of ships.

(2) The tone of society in mathematical form.
Highest, less lowest, multiplied, divided.
Best and worst the nuclii.
Real make-weight is the mass.

(3) Sunday keeping not a matter or rule but of conscience.
Guard against misunderstanding. Place for laws etc. Society's right to protect itself.
Conscientious observance only real thing.

(4) The minister not a censor.
You are answerable to no man.
Ministers allow this to happen sometimes.
His business,
Preach the whole counsel of God from the Scriptures.
Stir up minds by remembrance of great principles.
Give personal opinion.

These propositions furnish a background for rest.

The text expounded.

Commandment, rest of it explanatory.
"Holy" the key-word.
Its Hebrew meaning and derivation of its various connotations.
Cleansing, setting apart, sacred.
Dress up and wash to attend church.
The ceremonial of the ancient priesthood.
N.T. sense of venerated and reverenced.

"Set apart" exsence of thought in relation to Sunday.

Christ's word about the sabbath.
Made for man, in what sense? God does not need day, but man does. French Revol.

Inevitable effect of abolishing a seventh day as an interval in life.
Jeremiah on Jerusalem cf. Scripture Lesson.
Success and sabbath keeping.

Sabbath a state of mind, more than state of affairs.
The Principle: "Make it different."
The Sunday box of toys.

1) A day of rest.
Our demoralized life. Tendency to waste away. Dan Crawford's remark.

2) A day of worship.
God and Golf. Out-of-doors. Do you?
Worship glorifies man.
Feeding the soul.

3) A day of good deeds.
The whole world waiting.
Sick, infirm, children, personal work.
The family can join in it.
Something more than our bodies to be considered.

Sunday a positive day not a negative day.

The two present tendencies.
Conservatism and Libertinism.
Bitterness of latter due to prohibition.

No danger of "Blue Laws"
Examples.
What those same people stood for.
How they conserved liberties.

GOD'S DAY

"Remember the sabbath day to keep it holy."
Exodus 20: 8.

I wish to preface what I have to say this morning by a few preliminary remarks. You may call them the axioms of my discussion. I believe they ought to be put at the head of any consideration such as we have before us to-day.

(1) Life issues out of thought. "As a man thinketh in his heart so is he". Everything that is visible and external in your life has its spring and animating principle underneath in your inner thought. Sometimes the process of connection is so intimate that you can hardly trace it yourself. But, nevertheless, it is true that the things you do, the habits you have formed, your occupation in life, your pastimes and all the rest of that program which fills the waking hours of your every day, is due in some subtle way to your thought life. There are back there in the recesses of your mind certain authoritaive impulses of the will, the affections, the mind which drive you forward. They act like the man in the wireless booth who, we read, can regulate in a marvellous manner the movement of great battleships when there is not a living soul on board and the ship is miles away. That is indeed a wanderful thing, but no more wonderful than the way each one of you responds to the workings

of that inner monitor within each one of you.

(2) The next axiom I wish to lay before your minds is this. It is in the form of a mathematical proposition. The level of society is the result of the standards of the best members, less the standards of the worst, multiplied by the interest and alertness of the main mass of society and divided by the indifference of the main mass of society. That is to say, society, society here in Lockport, our social body here, the twenty-five thousand of us more or less who call this town home, depends for its tone first on the height of standard which the best people in this community have. That sets the pace, as it were. Against this you have to set the downward draw of the nether element, who either take some particular pleasure in or derive financial profit from moral degradation. These two forces constitute the nuclii around whihc the main body of society swings. One group is pointing upward and the other downward. They are usually entirely separated from each other, and have very little intercourse together. Between them there is a great gulf fixed. They severally move in spheres which are almost entirely unknown to each other. But these two two groups, which are always minorities do not exercise the predominant influence in a community. They give the flavor to the community but they do not tell the whole story.

The real factor in the problem is the middle clas, the middle mass of the people who do not belong distinctively to either of these extreme groups. Now the moral tone depends on the way this mass reacts to the question. If it is alert and looking towards the way that the aspirations of the best people point, you have a community which is pointing that way, and you will have the happy sensation of seeing things gradually rise to a higher and higher tone. If the mass, on the other hand is inert and sodden and does not feel any stir within it, you will have to see things go along about as they are, only they will gradually deteriorate until something rouses them to consciousness, usually some great scandal, which the watchful have seen all the while, but which they could not get anybody else to see.

(3) The next proposition that I wish to lay down is that Sunday keeping is not a matter of codes of rules, but a matter of conscience. Now let me make that clear. I do not mean to say that there ought not to be Sunday laws. I do not mean to say that there ought not to be opinions and standards of action. But I mean that keeping Sunday is after all a matter of conscience and not a matter of rule. A community has a perfect right to protect itself from the man whose conscience has gone on a strike, by setting up some rule for him to obey,

just as the community has a right to protect itself from any evil, like murder, theft, riot and pestilance, but nevertheless you will never have a real Sunday observance until you have a conscientious Sunday observance.

(4) Another thing I wish to say, and that is that I am not your censor. You are answerable to no man for your conduct, and you are not answrable to me. You are responsible to God and your conscience. Sometimes ministers allow themselves to be put into the position of censors and a sorry life they lead, and in the end they usually lose influence rather than gain it. I am not here to inquire into all your doings. My business, as I see it, is to interpret God's Word to you to the best of my ability. I ought to preach the whole counsel of God, the bitter with the sweet, as far as it lies plainly in the Scriptures. I have also to stir up your pure minds by way of remembrance, and I may give my personal opinion in any special case when it is asked, but it is always my personal opinion, and there is no ex cathedra opinion which eminates from any Presbyterian pulpit, or from any other either. You cannot get off so easily as that. What a comfort it is to a lot of people when they can get some minister to admit or condone something. It is a tribute to the confidence which is put in them, but it is a sore trial and a snare to many of them.

These four propositions serve to set off this morning's thought in a kind of background. I feel that having saated them I can go forward with more confidence with the text and its theme.

"Remember the sabbath day to keep it holy". That is one of the ten commandments. It is a very brief and succinct command. There is more to it, but we have here the heart of it. The rest of the command sets over against each other work and rest and names the sabbath as a day of rest to succeed six days which are known as days of work. Now there is just one key word in this text and in this whole discussion which we have before us this morning. This is the word "holy". Keep the sabbath day holy. Probably this is among the commonest of words and yet one of the most misunderstood. The root meaning of it is "to be set apart". The Hebrew word means clean, pure, Hence it came to denote the preparation for religious worship. You wash and dress in clean linen, and better clothes to come to church. That is you become "holy" in the old original sense of the word. This cleansing, as you remember, was an elaborate rite which was gone through with when they made a priest in the Jewish ceremonial manner. You remember thewashings and the anointing that went on for Aaron when he began the office of high

priest. Well that was only a ritualistic and symbolic advance over the more primitive and instinctive idea of cleanliness in its relation to godliness. After a man was thus cleansed, literally and symbolically, he became a holy man, and so holy got on a pace into a realm of thought. Holy began to be associated in a technical way. The holy man was set apart by his washing to a religious service, and so other things set apart became holy, and then anything consecrated to God became holy. And so we read that we are to remember the sabbath day, because it is God's day and keep it holy, that is set apart.

Now there you have the very essence of the whole idea about Sunday keeping. If you will always remember that holy means separated and consecrated, you will understand much more about holy things. The New Testament word which translated the older Hebrew word means set apart too, but as a thing venerated and magnified. Sunday ought to be a day set apart. The rest of the commandment you know goes on to expound the meaning by the antithesis of work and rest. Now Sabbath was made a day of rest because the other days were daysxof work. And the point was to make a contrast between them. And the essential trouble with us all to-day and with Sunday keeping, and the whole

situation in general is just that. We have lost the idea that Sunday is a "different" day from the rest. We are trying to make it just like the rest of the week.

Jesus said, you remember, that the sabbath was made for man and not man for the sabbath. That was just the reason that it was made. Man needs a "different" day in the week. The Sabbath was not made for God. He does not need the sabbath. All days are his. All your days are his. You forget it sometimes and act as though they were yours, then you wake up dead some morning and discover that your days are his, all your times are in his hands. You have some very extensive plans all ready for this week which lies before us, but you do not know how much of this your time is really going to be yours. We make interupt our daily routine one day this week, to lay you away under ground. Your time! why my friends you have no time at all. But man needs a different day, and so God made the sabbath for man. It is a very old day. There is no day of all the calendars of men older than the sabbath day. I think it is as old as the race itself. The reason I think that is not only the fact that we read of it so long ago, but because of the fact that mankind has to have such a day.

During the French Revolution when human enlighter

raised one of its zenith points, Sunday was abolished, and a tenth day was set apart as a day of rest. But it was soon found that for all the aptness of the interval of the tenth in mathematics and in business it was somehow not the interval with which man could best measure his work of life, and the people began to suffer because of too much work. In other words the seventh day as a day of rest is not either a religious fetich or a foolish piece of philanthropy. The world's workers need it, will suffer without it, and will gradually bring ruin upon themselves and upon the economic system which attempts to deny it to them. One day in every week a man must turn away from his usual vocation and turn his mind upon other things. He ought to give his body rest, if he is a man who works with his body. He ought to give his mind rest, if he works with his mind. The time we spend in life must have a sort of cycle of work and rest, or now this kind of activity and then that. All work and no play makes jack a dull boy. All play and no work does even worse than that for Jack.

That picture which I read you in the Bible of thex city where the sabbath was observed is a very striking picture. It was an ancient city, Jerusalem with gates on a l the roads leading into it. Now the

Jews ostensibly kept the sabbath. It was something which they had of old. Archeologists find traces of it is ancient Babylonia and in Egypt there were certain days which were kept somewhat like the Jewish sabbath. But the heathen world did not keep the sabbath and it was soon found in Jerusalem that considerable business could be done on the sabbath if only the gates could be opened and the caravans allowed to enter. I doubt not there was a liberal party in the city who saw a chance to make a penny who were always disgruntled because these caravans and traders could not get into the city during the sabbath. Finally however they did get in and Jerusalem went through a era of free sabbaths. It soon got so you did not know there was a sabbath. Business picked up in one sense, but with a little greater about of gross business done, there was a little less honesty which offset the monetary gains, and there was a little lower vitality, and a little more licentiousness, because there was no proper chnace for rest and refreshment. Then these traders brought with them their gods as every set of traders do. Like the early epochs in heathen lands. The missionary comes with the Bible and charts a way across the wilderness, and then the trader comes with his wares and rum and horrob and tries to give the lick to the work of the missionary by his actions.

The liberalizing movement ends in absolute collapse. Then the prophet steps forward and says, just make the sabbath a day again, close up the gates and see if with the revival of religion there will not be a revival of real business, see if you will not have a better tone on the stock market after a quiet day of rest and worship with God, see if kings and princes will not begin to frequent your city because of its prominence and prestige. See what the power of a well-spent sabbath is.

The sabbath, my friends, is a state of mind more that a state of affairs. That is a dangerous thing to say because someone will immediately infer that the state of affairs may be anything at all and it will be all right. What I mean is that the whole thing has to come from the inside. I said in my preface that I was not your censor. I cannot draw up a set of rules for you intelligent people. I could not. But I can give you a principle which I believe accords with the teachings of Scripture. Make Sunday a different day. You work week days, don't work Sundays. You play weekdays, don't play all day Sunday. You have your regular ways of recreation through the week, do not use those on Sunday. I have heard of a household where there is a chest of drawers in the children's play-room and there is a drawer for each day, and a drawer for Sunday. And as the days come along these drawers are

opened and the toys and play-things for the day are taken down. Every day is fresh and new and Sunday is a different day because of this little device. I know that sometimes there is just a special drawer for Sunday alone, and all the nicest and best toys, the choicest toys are put in that. Wouldn't ut be nice if we could keep that custom up when we grow older and each have a Sunday drawer where all our best things were to use and play with on the best day of the week.

Sunday ought to be a day of rest. It is getting to be a most demoralizing day. With our motor cars we try to compass sea and land all between dawn and dusk of Sunday. There are people who start out deliberately Sunday morning as early as they can and try to see how many miles they can go before midnight. You can tell those people when you see them. They look all frayed out, and they do not last long in life. They wear out. I do not wonder. We are growing a race of Sunday-wasters, I will not say Sunday breakers. But they are wasting faster than the day they so badly misuse.

Sunday ought to be a day of worship. You can worship out in God's out-of-doors. Yes I know you can, but do you. Why fool yourself. Did you ever spend

an hour in communion with God out there on a Sunday? Perhaps you have, I am asking for information. Do you wake up on a bright Sunday when the air is clear and everything conspires to make you feel good and go to the window and say to yourself "What a beautiful day for God?" Or is it Golf?you say. I did not catch it. Worship God, my friends. What more worthy thing can you do. What is there that glorifies you more than to come into his place of worship and spend a brief time in his presnnce. The sermon is not the important thing, it is the worship. Let your poor tired famished sould wing its way to the mansions above and feed there upon the bread of life for just a few moments before you have to go back into the world to earn your bread and do your task. Get a perspective of life so that you can see how much this really counts in the sum of life.

Then Sunday ought to be a day for good deeds. There is a whole world lying around you waiting for your help. Did you never think that Sunday had in it some higher call than a good game, a good dinner, a good sleep and a good time. Have you not the capacity to get satisfaction out of some altruistic thing. Do you not think of those who lie sick, of little children who would love your companionship of poor

to aid, of inform to cheer and comfort? Have you never thought of giving some of your time to winning this world for Christ? Have you no acquaintance whom you can go to see on Sunday and try to get them to go with you in the evening to church in the hope that some influence will come upon him which will make it easier for him to become a Christian? Do not any of these things impress you as one bit worth while? Are the petty responsibilities of your body, your amusement and you comfort absolutely supreme. Your family is important, but cannot you have fellowship with them and do some of these things at the same time. Surely the family cannot but be blessed in the house of God, after whom every family on earth is named.

My idea of Sunday is to fill it so full of of positive things which commedn themselves to us that there is no time left to waste or to misuse. I never did like negatives. The question is usually not what not to do but what good thing can I do. It is not the combattive instinct that we wish to arouse in people about Sunday, but the sense of the many obligations which are upon them, but which bring a hundred fold of real joy and satisfaction when they are once entered with a spirit or service.

We are in the presence to-day of two rather noticeable opinions. One opinion is that we have reached a point where we may well take some thought regarding our observance of the Lord's Day. Even men and organizations which have been very liberal about the use of the sabbath day, have been seen veering around to a more conservative position. Then there has appeared a contrary tendency in certain quarters to make capital out of the specific enactments which people have from time to time suggested and try to get up a scar of "Blue Laws" in the minds of people. The only reason this scare has had any effect at all is as a result of prohibition. That eighteenth amendment is one of the most wonderful things of this age. Not long ago I was reading an old sermon od Dewitt Talmage on the evils of drink, and I thought, "Old fighter, could you ever know that now this country is bone dry from coast to coast by the law of the land." Oh, I know that there are wet spots, but it is drier than it has ever been, and the great mass of the people is mighty well satisfied with it too. That is the marvellous part of it. Well you know that has given some of the libertines in the land a real scare. They are not so sure as they once were that their habits will not be interfered with.

Well we are a long way from blue laws. Here are three samples of the "False Blue Laws" of Connecticut. They were never really laws, although they expressed pretty much the spirit of the times.

> No one shall travel, cook victuals, make beds sweep house, cut hair, or shave on the sabbath day.
>
> No woman shall kiss her child on the sabbath day.
>
> No one shall ride on the sabbath day or walk in his garden or elsewhere except reverently to and from meeting.

We laugh at these and there is humor in them, but just remember. These old colonial communities were exclusively made up of church members or one denomination, who had come froma foreign land to live what they thought was a Bible kind of life. They were full of the Lord's business. They subdued a wilderness, laid the foundations of the greatest nation on earth, preserved the essential liberties of man in spite of these seeming transgressions of personal liberty, and handed down to us the best tradition we have to-day. Here is the question for us to answer: Can our convictions carry on something as essentially good as theirs did. I am not asking for these rules. But don't you have to respect them.

Remember the Lord's Day, remehber the Lord and it will not be so hard to keep his day a day apart and sacred according to his will.

A MADMAN'S QUESTION

"What have to do with thee, Jesus, thou Son of the Most High God?" Mark 5:7.

The trip to Gadara. The Local cemetery.
- Ancient cemeteries, condition.
- Treatment of dead. No one went to sit there.
- No hope in them. Effect of reading inscriptions on tombs and comparing them.
- Our own funerals.
- The wrecks of humanity still living in these places
- Robbers, murderers, maniacs.

The man whom Jesus encountered.
- Insanity in annient world.
- Pythian Oracle.
- Strangeness of insanity.
- Dead and insane soldiers seen in war.
- Contrast with the properous commercial town.
- His strength, wildness, cries.

The cure

The cure, effect on people.
- Hotel proprietors who resisted prohibition.
- But the Madman is to be noticed.
- Seated, clothed and in his right mind.

Discussion about insanity and possession.
- Students who think we have a reflection of superstition.
- What is to be said in their favor.
- Tendency to spiritualize everything.
- Present reverse tendency equally extreme.
- Our limited knowledge of mental disease.

Jesus dealt with mental disease as with a thing both spiritual and physical.
- Never pretended, or accomodated himself to ignorance of people.
- This an impossible assumption.
- Only to save certain presuppositions of science.
- Appeal to future scientists, who know more.

A plain view of mental disease and criminal tendency.
- The plea of "temporary insanity"
- Our observation of the devil in us and in others.
- The thin veil which separates us from the worst crimes.
- Makes it look strangely like a sinister hand in human affairs.

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A MADMAN'S QUESTION

"What have I to do with thee, Jesus thou Son of the Most high God?" Mark 5:7.

Mark tells us that after the day of the parables by the side of the Sea of Galilee Jesus and his disciples went over to the other side. They landed in the territory of the city of Gadara. It was evidently in the early morning, before the day was fairly begun. As they made their way up from the water's edge by the pathway which was used by travellers coming by the lake, they would have to pass the place where the Gadarenes buried their dead. Their way lead by the local cemetery. Those ancient cemeteries were somewhat different from those we know in our country. They were much older. That is that cemetery at Gadara had been the place of burial for that city for a great while longer than almost any cemetery in this country has been in use. Consequently it showed its age in many tumbled down tombs, in sections which had been made over and altered, in a general shifting of the center from one place to another as plots became filled and no longer useful for burial purposes. Then in those days there was a greater distinction between people than now. We have a few elaborate tombs in our cemeteries, but everyone has a decent and respectible burial. In the ancient world that was not always the

case. The poor and the strangers ofetn received hardly any burial at all. Life was no so highly esteemed, and while in some ways there was a greater superstitious fear of death and a greater concern for certain rites in burial it could often happen that the body would be very carelessly interred and perhaps indecently removed in a short space of time. Moreover, we must remember that those ancient cemeteries before Christ's religion had begun to spread were very different places from our cemeteries. There was no hope in them. You found no sentiments of hopeful trust on the stones which marked the last resting places of those who were just as dearly loved as any are to-day. One of the most striking attestations you can have of the power of the Gospel in the ancient world, is to look over the inscriptions on the tombs of the early Christians and compare them with those on the contemporary graves of pagans. It was indeed Christ who took the sting out of death and the victory from the grave.

I think we ought to think more of this. I often feel that we do not always make our funerals just what they ought to be. I would hot wish to do or say anything which would cause sorrow or distract the hearts of those who are sorrowing for the loved lost ones, but I have seen funerals of Christians whose

whole circle of relatives and friends were Christian which did seem to partake more of the pagan rite of burial than of a Christian funeral. We have too much black, too much of the form of sorrow. I have even thought that it would not be inappropriate to have the actual burial of people a strictly private and family affair, and then on the following Sunday have some simple memorial service in that person's church. Thither the friends can come when they have leisure and under the sheltering roof of the church where there is the custom of worship, and where the deceased we may believe has often felt the highest thoughts and where we are most apt to associate them in our minds, there can be held a service which would more adequately express the real sentiments of the friends. ~~xxx xxxxx xxxxx xxx~~ Those ancient cemeteries, however, often contained more than the mouldering remains of the dead. They were the resort of those members of society who were in many respects worse than dead. Robber bands often made the tombs their haunt and carried their booty there. Murderers sought refuge there and managed to elude detection amid the ruins and subterranean chasms which had been hewn out of the ground. Wild beast, birds of prey, and demented human beings resorted there, because they could be unmolested and undisturbed. For those cemeteries were not the places

of hallowed memory that we think them. People did not come much to lay flowers on the graves or to spend a quiet and a holy sabbath afternoon sitting by the side of one who long ago was the light of their life. They had no incentive to do so. There was no clear shining hope of ever seeing that loved one again, and so after sadly depositing the remains in the ground the moruners went home to leave the dead to the companionship of these evil spirits and wild beasts.

In was in such a cametery as this that Jesus and his disciples found themselves when they landed from their boat. And in this cemetery there were two madmen roaming. Mark only speaks of one. This species of our race was in an unhappy position in that day. Insanity was treated by the pagan world as something of portentious omen. A Madman was almost divine. His madness was considered as something superhuman. He was supposed to be in close rapport with the supernatural world. He was considered a child of the other world, and left for the most part strictly alone by the children of this world. You can readily see how this was. There is nothing more disconcerting than an insane person. Have you ever watched a person out of their mind? I do not think there is anything which more thoroughly staggers one's senses than to see that pitiable situation. Death is a small thing beside that. You can

look on someone horribly mangled and you feel your heart stand still, but to see someone gone mad, that starts the cold perspiration and makes you almost numb I have seen men torn by shells die on the stretchers that were bringing them back to help, give up their lives in a wave of blood, but I do not think that sight compared in pathos with the little company of men who came home with me on the ship who were kept in a hospital on the top deack of the ship and who had a screened place where they could walk and get the air, and who were clean mad. I have watched them from a distance, for no one wished to disturb them, or make it any harder for them, and have felt more strangely than at almost anything else I have ever seen. There were men dressed in uniform, who looked just like the other men around me, and who I knew had recently been such fine specimens of manhood that they had been admitted to enlistment of accepted in the selective service, and yet who were now beyond the pale of our human kind, separated by that strange thing which we call insanity.

Such was the kind of a man that Jesus encountered wandering naked and bruised among the tombs in the suburbs of the prosperous commercial community of Gadara. There was wealth and luxury yonder in the marble lined streets of that half heathen city, but

it did not extend to this poor creature out in the waste places. The characteristics of this man seem to be the characteristics of a genuinely insane man. He had a prodigious strength which is a familiar trait of insane people very often. He had been chained and kept in confinement only to break away, even tearing off the manicles which bound his hands. Incarceration was then the only means known of restraining these poor creatures, and until very recently the care of the insane has not improved much. Bedlam was a horrible place in London until comparatively recently, not out of mere cruelty and indifference but because there was no knowledge about the therapeutics of insanity. And with all our modern knowledge we are still very much in the dark on this whole subject. Besides the manifestations of great strength there was the abnormal speech and actions. We read that as soon as this madman saw Jesus coming he cried out "What have I to do with thee, Jesus thou Son of the Most High God?"

Jesus recognized this man as one possessed of a demon, an evil spirit, and promptly ordered the spirit out of the man. There followed that strange colloquy between the Master and the Demon and the abandonment of the man by the demon. The rest of the incident does not concern us. The townspeople took notice of the strange performace out on the outshirts of their city,

They ventured out and when they found that there had been a iracle wrought and this mad man made well, and a herd of valuable swine lost they were anxious to get rid of this strange Galilean. There is a lesson in their attitude which it would pay us sometime to consider. For there is many a community which prefers the Devil to the Master if it is going to interfere any with business. There are towns which had rather have devil-possessed men and women in their streets than lose even one pig which might bring them a dollar of profit. I know a town where the hotel proprietors tried to go on strike and tie up the town by shutting down their hotels because the town went dry. Those miserable scamps had the audacity to openly assert by word and act that their prosperity which came from the sale of liquor was more important to the community than a clean dry town.

But the man I want you to see is this madman seated there by the side of the road in the presence of the Master, clothed and in his right mind. The simple words of the Scripture are eloquent. When the crowd came they saw this poor insane creature there beside the Lord sitting, clothed and in his tight mind, and we read they were afraid. It was a stirring sight and one calculated to produce fear. There was something unusual about this Stranger who could do that to a man

like the madman.

There has been a great deal of discussion about this man's case and the general subject of insanity and demoniacal possession. It has been thought by some students of the Bible that we have in the New Testament a reflection of a superstitious conception. Now we do know that in ancient times there were many superstitions about genii and demons and the greater and lesser spirits in the spiritual world. There were spells, incantations and the like of that which we find inscribed over doorways and on bits of metal and on paper. All mental abnormality was considered to be of a preternatural character. The madness of certain persons like the Pythian oracle was cultivated by drugs and the like and made an oracle of divine certainty. There was a lot of that sort of thing in that age and much of it was due to ignorance of the pathological nature of insanity. Epilepsy was put in the same class and many other maladies. All sickness was in a measure classed under the spiritual categories rather than under the physical.

All this can be said heartily for I think it is all true. But the opposite is equally true in our present age. We have swung away over to the other side of the gamut and our scientific men and the general

public want now to say that everything belongs to the physical world and nothing to the spiritual world. That strikes me as being equally one-sided and untrue. Just because the ancient world was supersititious is no reason for our denying the reality of a supernatural world altogether. If people could only get more in the middle of the road and not let their enthusiams run away with them. We do know a good deal more to-day about the pathology of mental diseases than those Gadarenes knew, but I am not ready to say that we know more than Jesus knew. Just because there are physical states that accompany mental states and physical states which induce mental states, is not proof that there are not spiritual or mental causes which have their influence and which may cause the physical states. We know there is an interaction between the two, but that does not dispose of the higher and more unknown state.

Jesus dealt with many cases of what we should call insanity or generally mental disease as though he were dealing with a spiritual power, indeed as though he were dealing with representations of a hostile spiritual power which we call Satan. Now that whole great field is very vague and not well lighted even by the Bible and you are very apt to get hope-

lessly bogged when you start to cross it. But there is just one point which I wish to touch on here. It has been said by some that Jesus accomodated himself to the superstitious notions of his day and connived with the ignorance of the people in dealing with these particular cases as with demons. Now against that I want to raise my voice. Jesus never connived with either ignorance or prejudice or superstitioun. I should think a very cursory study of even the most emasculated interpretation of his life and words would make that perfectly plain. If he was no more than a man and a simple Galilean peasant with strange notions, still among all his characteristics that attitude of conniwance at something which was only a popular dillusion was not one among them. He never pretended. Now this claim is made to save the scientific knowledge of this day of ours. And I am not specially concerned to save it intact. There are many more days coming when scientists will arise which are greater and mightier than any that now sit in the chairs of the universities and I think we better let them deal with this whole matter. I am going to stand out for the absolute veracity of Jesus Christ, even if I have to say that the scientific man may not know all about it. I will even go so far as to incur his displeasure. But I

should think that he would rather remain an agnostic on this point and say "I do not know all about mental diseases and I cannot say that there is not some spiritual background to it". There be in it a manifestation of that evil force which we seen to have here in this world playing havoc with life. On the other hand I am not going to day that there is not a great deal that can be told about mental disease. I think if one of our great specialists had taken this demoniac of Gadara in hand, he could have told us a wonderful lot about him which would have been marvellous to us and to that crowd who stood about. He could undoubtedly suggested ways of caring for that man, which would have calmed him, and quieted him. He might have given him treatments which would have mitigated the trouble. But he could not have completely cured him as Jesus did. Let us give the Lord of all the earth His due.

It is an interesting commentary on this subject to observe that in modern criminology there is a growing tendency to attribute more to spiritual antecedents. When our courts try to get a murderer off from the extre penalty they try to say that he was pemporarily insanxe, in other words possessed of a devil. He was not responsible. There was some power w thin him which suddenly leaped into the seat xfxxixx and grasped the wheel that

steered his life. They do not call it demon possession, butthey might as well do so. Here is a man who is normal and suddenly goes wild. Is he insane? Why yes certainly in a sense he is insane, if insanity is mental abnormality. Is he possessed of a demon? Yes, certainly in so far as he has been captured by a force which makes for evil and sin. Is he respnnsible? Yes and No. He let the devil in, he cultivated him, he drank or he so broke down the natural protections of his organism that the evil power could scale the walls. And yet he was the tobl of the great evil forcex in the world, that power which is plotting and schening to bring overy soul into hell.

There is a wide field of demonic possession which is not yet incorporated within the bounds of scientific study. You and I have seen people possessed of the devil. I do not say that flippantly but I mean it. You probably have felt yourself so possessed, as I am sure I have. Don't you ever feel perverse. That is, perverse to great things of life, perverse against God. Does not real murderous hate sometimes flash into your heart. Ah! I believe most of us have been murderer in our hearts some time or other. Don't ever get theidea that when Christ saves you he saves you from just a few little sins. I verily believe that if the innermost thoughts of the hearts of men were known we

would all be amazed at their similarity. Remember what Jesus said. "Were they wicked above others upon whom the tower of Siloam fell?" When there is great outstanding glaring transgression, I am arguing that we should overlook it in the offender or nullify all our laws, and simply treat the criminal as an object of pity. There is guilt to be punished and society to be protected, but I do believe that in our hearts and even in our formal justice there should be nothing but real pity and the ever-present consciousness that really we are pretty much all alike.

It is only the words of a madman which say "what have I to do with thee thou Christ of God?" Only a madman can conceive of such a thought. Only a demon can suggest such a thing. When a man or a woman feels that way about the Lord Jesus, it is proof positive that the devil is in their heart. Because there is no other conceivable reason for feeling so. Can you name a reason in all this world why a man or woman or boy or girl cannot come freely to Jesus Christ to their profit Nothing but Satan stands aloof with hate, Satan and all those whome he can get to say "What have I to do with thee?"

Some of us who travel along the easier way of life, and who sometimes think slightingly of Christ, feel that after all he has not saved us from much. We

are pretty respectable, we are good, we are gentle, what has He done? Have you ever stopped to think what you might be without his strengthening power within your life. Do you ever read of the horrible moral collapses in the lives of others, and stop to reflect that given the same circumstances you are just built to do the same things. Aren't you able to sometimes get so face to face with your true self, that you can see the thin veil which separates you from the very worst that this world calls evil? Then don't you ever realize that it is nothing but the grace of God in your heart which prevents you from going over the brink? You say, you feel a restraining force. Yes of course, but what is that restraining force? It is God holding onto you, you poor weak frail thing.

Now when you realize that why don't you confess it. You have lived long and have had this helping force all these years, and yet you have never acknowledged it in any way shape or manner. God has been guiding you and you have never admitted it. Christ has been your Saviour and you have never paid him your open allegience. What do you think of that? You remember what the cured demoniac wanted to do. He could scarcely be restrained from following Jesus. Do you blame him? Can't you imagine how his heart welled up with love for the man ho had come and chased the

devil out of his heart. The voice that had been shouting thorugh the echoing tombs "What have I to do with thee thou Jesus?" was now pleading that he might go with him and stay beside him and get away from that aweful place where he had such harrowing associations. That is the attitude of the man who has been consciously helped by Christ.

But Jesus told him to stay behind, there in the place where he had gone through with his misery, stay and tell how great things God hath done for thee. That is where he could best serve the Christ who saved him.

Bible Quotations for Sermon "THE ATONEMENT".

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfill.

The Son of Man must suffer and be killed.

I have a baptism to be baptised with and how am I straitened until it be accomplished.

The good shepherd giveth his life for the sheep...I lay down my life for the sheep...no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

The son of man came not to be ministered unto, but to minister and to give his life a ransom for many.

Not my will but thine be done.

Behold the Lamb of Gos which taketh away the sin of the world.

God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life.

Herein is

THE ATONEMENT
~~Part I~~

" Christ died for our sins." I Cor. 15:3.

All Christians call Jesus Christ the Saviour of the world. On the back of the chasuble of every Roman priest which he wears when he says mass, you will see embroidered in gold the initials I.H.S. Jesus Hominum Salvator, Jesus, Saviour of the World. On the alter cloth which covers the alters of Episcopalian churches you will find this same monogram inscribed. Jesus, Saviour of the World. In the ecclesiastical decorations of the more informal sects of Christians you will often see this precious signet in the scrolls of the archway, or painted on the stained glass windows From one end of Christiendom to the other we all unite in calling Jesus the Saviour of the World. Romanists, Anglicans, Presbyterians, Baptists, Lutherans, Methodists, Congregationalists, Univeralists, Uniterians, of whatever name and sign even unto the uttermost denomination there is this common conception of the person of Jesus Christ.

This common idea of all Christians is, moreover, only the direct result of the teaching of the Bible. You cannot read the Gospels and Epistles of the apostles without seeing that they taught that Jesus came as the Saviour of the World. They continually assume that man needed saving, that he was susceptible

of salvation and that Jesus was the one who did finally save him. Some of the ways this thought is expressed in the Scriptures is very impressive. I can give you a few illustrations which will be more impressive than anything I could say about this fact.

The prophet Isaiah speaking of the Messiah of Israel said, "He was wounded for our transgressions he was bruised for our iniquities: the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray xxd, we have turned every one to his own way, and the Lord hathx laid on him the iniquity of us all."

When Jesus came preaching the Kingdom of God, he livedx and taught with the idea of his death constantly before him. He always regarded his death as an essential part of his Messianic work. At the very beginning of his ministry in the parable about the children of the bride-chamber mourning we see an insight into his mind and a recognition of his knowledge of the ultimate outcome of his work. He always held out to his disciples the prospect of his death, and did it without the appearance of either optimism or pessimism on his part. " Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill."

The reason that the death of Christ does not

appear more conspicuously in the earlier part of his ministry is because it was associated historically with his Messianic work in such a way that it was to be ~~incidental to~~ a consequence of his rejection by the Jews. While the death of Christ was ordained from the foundation of the world, he was indeed "the lamb slain from the foundation of the world", in his human life on earth he could not percipitate this death before he had accomplished the work which was preparatory to it. He had a life to live, and the Gospel to preach, the fulfilled and expounded law of life to commit to his disciples before he could proceed to culminate the work whereunto he was primarily sent.

The death of the Messiah was an idea which had been lost entirely from the conception of the people in Christ's day and it took some time for Jesus to get the disciples so firmly convinced of his own personal nature that they could stand the strain of the idea of his death. That is the significance of the confession of Peter at Caesarea-Philippi. It was only upon a firm conviction that he was the Son of God and s. the Messiah of Israel that he could begin to teach them about his death, which might otherwise be a complete death stroke to their faith in him. For how could the Messiah die? That was indeed just what Peter did say in substance, and Jesus had to rebuke

him sharply. "The son of Man must suffer and be killed." "I have a baptism to be baptized with and how am I straitened till it be accomplished." This is the echo in the words of Jesus of the saying of John the Baptist when he saw him by Jordan. "Behold the Lamb of God which taketh away the sin of the world." And again, John the Evangelist writes, "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." "Herein was the love of God manifested in us that God hath sent his only begotten son into the world that we might live through him."

Jesus said, "The good shepherd layeth down his life for the sheep." "No man taketh it from me, I lay it down of myself, I have power to lay it down and I have power to take it again." The death of Jesus was not inevitable but indispensible. That is a primary fact to remember. He was not swept into it like a chip in the rapids of the stream of circumstance. He was not an altruistic visionary who set out to save the world, and found himself beaten and captured and killed. He was the Son of God who came into the world to die. He did not have to die, but he came to die, because in that way he could save mankind, which was his purpose and the will of God

the Father. "This is the blood of the covenant, which is shed for many for the remission of sins." "I came not to be ministered unto but to minister and to give my life a rasom for many." And at the last in Gethsemene we hear the same note sounded amid the gathering darkness of the shadow through which the Son of God was passing. "O my Father if it be possible let this cup pass from me, nevertheless, thy will not mine be done." We shall never know the uttermost of that saying.

When we have all united in saying that Jesus is our Saviour, the Saviour of all of us Christians and the Saviour of the World, we naturally come to the place where we are asked or ask ourselves: How does Jesus save us? and here we come to a crossroads in Christendom and we reach a place where our united host breaks up into many groups and goes off in many different directions. I might enumerate as many as seven different conceptions of the Atonement of Christ. They have appeared at different times, and under various auspices. Great names have been connected with them and sometimes certain denominations of Christians have been sponsors for them. But they all come to resolve into two general conceptions. I am indebted to R.W.Dale for the brief and comprehensive statement of the distinction, which he ~~prepared~~ made. He says that the Christian world divides over the manner of the Atonement in this way. Some believe that Christ saved us by revealing the love of God to mankind. Others believe that by saving us Jesus Christ revealed the love of God. Perhaps you do not catch the distinction at first. It seems subtle ~~at the first~~ but when you look at it more closely it opens up wonderfully. Here it is again: Did Jesus save you by revealing God's love, or did he reveal God's love by saving you?

Doctor Dale~~x~~ went on to use an illustration of his

own invention which I will make bold to use. It helps us still more. He imagined himself the father of a son who had gone off a good deal like the prodigal and finally gotten himself down to the bottom. The father hears that the young man is sick and at the point of death. He leaves his home and goes out to where the young man is, finds him in a hovel stricken with a terrible disease, and in the very article of death. He is out of his mind and knows nothing and nobody. The father had him taken to a better place, stays with him, gets all the help that his ample means can provide, watches night and day beside the boy and nurses him back to health. The boy has been alienated from the father for many years. He had distrusted his love, and repudiated his advances. Now the father has given him back his life. That was the thing which started the father out to get him. He must not be allowed to die. Now will that son be brought back to reconciliation with his father after this final experience with him. Well that is a question. It ought to. The thing, however, which the father sought was achieved. He saved him from dying. Now he did not save this boy from dying by showing his love, but rather he showed his love by saving him from dying.

Here again is the issue stated once more. These two conceptions may look alike but they are really

very different. If Christ saved us by revealing God's love, it is the power which this love ought to have which will save us. The revealation of the love of God in the death of Christ ought to profoundly move us and bring us to God. But if Christ revealed God's love by dying for us, then the death of Christ saved us, and it was a factor in the case as well as the love. Do you see the point which I am seeking to bring out? It hinges on the way you look at the death of Christ. Did his death save us andso reveal God's love, or did his death reveal God's love which in turn can save us? It is a question of pushing the death of Christ one step farther back into the background. It is a difference of making his death primary or secondary. That rests back upon another idea in our minds, namely, whether we feel most in need of knowledge or of righteousness.

Now if the religious conceptions of our day can be characterized by any single discription, I think it would be by saying that we feel to-day more our ignorance than our sinfulness. There has been much written in recent years about the vanishing sense of sin. And it is indeed true that sin has vanished entirely out of many peoples' minds. There are some very comfortable faiths popular to-day where you are never disturbed by sin at all. There

are many Christian churches where sin is hardly ever referred to, and where it seems to have no place either in the thought ~~or life~~ of the people, that is from anything you ever hear them say.

Now, that is something which is in a measure understandable although hardly reasonable in the light of all we know. This world we live in is getting better little by little. Lockport here is improving slowly. The standards are going upward. There are more people out of the depths of moral degradation than in olden times. Perhaps certain old colonial communities seem better to us as we look back on them, but we must remember that they were often picked communities, which had run away from the rest of the world for the very purpose of having a good community, and so in a sense they are not representative of the world of their day at all. Just as to-day you could lay out a new street and only allow first presbyterians to go live there, and you would have a part of town which was very high indeed in its moral tone, and when the ungodly began after a while to move in, you might complain that the street was not what it used to be, but the general tone might be higher throughout the town in spite of the loss on your street. That is about where we are in the world to-day. Our old insular

United States is being absorbed into the rest of the world. That is one reason there are these disconcerting signs in the air, continental Sundays and the like, it is because the Continet has come over to live here. We must not relax ur efforts but we must not be too discouraged either.

The materialistic tendencies in our modern thought have also tended to this decay in the sense of sin. Of course matter is not responsible and if you are only an elaborate machine you have no particular responsibility and no particular personality and your sin may be thought of as heredity or environment or as anything you like, so long as it is not your own, to mourn over.

And the natural upshot of all this, is that the work of Christ seems no longer to need to be a satisfaction for our sin, and we translate it into something else. A great many people, if you told them they needed to be saved, would ask you, "saved from what"? Now I do not myself think that these people who ask such questions are purposely intending to deny that they have sins. It is more the reflection of the spirit of the age. It is a little the lack of seriousness. For we all have sinned and come short of the glory of God. What some of us need is a new vision of what that glory is. We think we are tall, simply because we have

always lived with short people, and looked into to looking glasses which made us look tall. We have made our home in a Liliputian world. If we could once get out into another wolrd, we would all shrivle up. That is going to be the experience of some of these folks who talk about walking into God's presence on the judgement day and telling Him this that and the other thing about themselves, you read the stuff in poems and light articles in our popular monthly magazines. Whereas if I may prophesy what will happen will be that they will not have anything at all to say. Like the man at the wedding feast without the wedding garment, they will be speechless. Probably that man had a dozen reasonable arguments wherewith he had bolstered up his feelings as he made his way to the feast, but he did not give the host any of them when he was asked to explain.

While there are many who feel, shall I say above, the need of Christ's dying for their sins, still there is yet an ever increasing company who are finding in Him one, "who died for their sins," and who means most to them for just that reason. All of us are not much comforted by our own goodness. Most of us realize that what respectibility we have was purchased for us, and that the power which controls our lives in a measure and keeps us from tumbling into the very worst sins is the grace of God and no particular strength of our own.

In short for all that company who are in any meek and humble about themselves, the thought that Christ died for their sins constitutes the most precious truth in all the treasureies of God's word. The thing they want to get away from is their sin. It has been a pursuing demon through years may be, it has spoiled life, and is still the thing which besets them and impoverishes their peace and reduces their efficiency in the greater things of life. It is to such that these words will bring the greatest amount of comfort.

"Christ died for our sins". There is an infinite mystery in those words which we can not fathom. Men have questioned about them for centuries, and yet have believed them too. The two great pivotal points around which even the beginning of an understanding can be had are, (1) the Personality of God, of which we spoke two weeks ago, and (2) the reality of sin and its separating effect as between God and man. Granting that God is a Personal God of the character which the Scriptures display Him, and that the condition of man is so sinful as we learn it to be, we must imagine if we had no evidence at all to substantiate our belief, that God would do something for his creation. The stumbling block for most people is to think that He

was compelled to do so much as he did. And yet if we can not save ourselves God must be the one to save us, and if he is our Saviour we have no means of knowing what he must do to accomplish the salvation. If you were a prisoner of the Mahdi in the depths of the Sudan back in the days when Gordon was in Khartoum and the British government had ransomed you, you could hardly have been able to set the price of that ransom. All you would have known was that you were a prisoner in dire distress and in mortal danger, and yet ~~xhx~~ your captors knew that you were a subject of the Queen and dear to her. She initiated your release. She and your captors arranged the terms, you had nothing to do with it. You were only the grateful recipient of her favor. You would bless her name and try to be worthy of her kindness to the end of your days, but even if the Queen sent out a great man like General Hicks with a body of British troops who lost their lives in the attempt~~x~~ to save you there would be nothing you could say.

Now that is a crude and imperfect picture of God's salvation of us through Christ. We are his creatures under the absolute power of sin and death. He will save us. He saves us by sending Christ into the world to die for us. "Christ died for our sins." Through his death we have a release from the power and the

guilt of sin. We are saved. That is the first premonition we have. Word comes to us that our ransom has been effected. It is not in process of planning, or about to be inaugurated, but it has been done. The jailor comes and strikes off our chains and says you are free.

God shows his live by saving us. That is the first and great demonstration of his love for us, the children of men. Christ came to earth to show God's love by saving us. He showed the love, and accomplishing the salvation. We are saved and hence know that He loves us His love does save us, but we first hear of that love by being offered the cup of salvation.

THE ATONEMENT

"Christ died for our sins." I Cor. 15:3.

I.H.S.
Roman priest in chasuble.
Anglican altar cloth.
Other ecclesiastical decorations.
All unite. R-A-P-B-L-M-C-U-U-

But diversity of idea of HOW Christ saves.
R.W.Dale's generalization of views.
(1) By revealing God's love which revelation saves us.
Emphasis on Christ's personality.
Salvation depends on its moral effect.
Makes us the determining element.
Death incidental to life.
Reveals God as PREPARED to save.

(2) By saving us which reveals God's love.
Emphasis on Christ's work and death.
Salvation depends on him.
He is determining factor.
Reveals God as HAVING saved us.

Modern inclination is to discount the death of Christ

Reasons for this;-
(1) Lessened sense of sin.
Seems unnecessary.
Materialistic thinking kills responsibil it
Liliputian world.

(2) Increasing goodness.
Slow rise all over, higher level.
Not uniform, old colonial standards explained.
Example of healthy town. Two explanation

Teaching of text and of Bible in general, for (2)

Isaiah 53.
Paul and Apostles unanimous about it.
Will omit detailed illustration.

Jesus taught it consistently.
Bride-chamber parable early in ministry.
"Fulfill the law"

"Fulfill the law"

Why teaching concerning death is not more conspicuous at beginning.
Objection of some students.
Relation to Messianic work.
Teaching and life in preparation for end.
Idea of death not current at that time.
Disciples to be convinced.
Significance of Caesarea-Philippi
"Son of Man must suffer"
"I have a baptism to be baptized with"
"Good shepherd giveth"
"I have power --- no man taketh"
"Son of Man --- ransom"
"Not my will but thine"

Statements of contemporaries.
John Baptist, "Behold Lamb of God"
John Evan. "God so loved the world"

Christ revealed God's love by saving us.
Rather than saved us by revealing God's love.

A prisoner of the Mahdi.
Believes his Queen cares for him.
General Hicks sent out and killed.
Ransom paid for you.
Prisoner might have been unconscious of steps being taken, or amount of ransom paid.
First knowledge when jailor came to release him.

First word we hear about God is that He has saved.

His love offered in the cup of salvation.

AN INQUIRER'S QUESTION

"Whence knowest thou me?" John 1:48.

Resume of former sermons:
Good Man, Nicodemus, Madman. To-night's.

Close series for a time with this.
Not for lack of questions.
Number and diversity.
Many kinds of people.
Value to be derived by study of them.

Bible study a garden.
Prompted to go like bees.
More study more new truths.
Eternity not sufficient.
Why do ministers give up preaching the Bible?
What people need and want.
Bible truth put in portable form.

Sociology and current events.
Minister no better informed than others.
His only contribution can come from knowledge of God and His purposes.
The ancient prophet and what made him valuable.
Society a creation of God. Same case here.

The need of people who lack something.
Like Nathaniel the Galilean.

Analysis of Nathaniel.
Whence he came, what Jesus said of him, why he came down to Jordan.
The news which had reached him, his temperament.
Galilee full of Messianic hopes.
John points out Jesus, Pter and Andrew meet him.
Philip comes to get Nathaniel.

His reply,
Wrong reason assigned for this.
No evidence for this conjecture.
Where Nathaniel came from, how we know.
A sufficient explanation.
Possible acauaintance with Jesus.

Comment on Philip's method with Nathaniel.
Not argumentative, but persuasive.
Abounding cheerfulness.
Prejudice of Nathaniel to the familiar.
Like modern Mathaniels.

Believe the fundamentals but cannot conceive that Jesus is the secret, or the church the organ. Must be induced to try.

his question -

Jesus revelation to Nathaniel.
The fig tree, and what Nathaniel had been thinking of.
Sensitiveness of Nathaniel.
Deep religious aspirations held in check.
Partly afraid and ashamed of his interest.
Like modern people in this.
Most people more religious than we give them credit for being.

Jesus the Knower of mankind.
His superhuman qualifications.
His human qualifications.

AN INQUIRER'S QUESTION

Whence knowest thou me? John 1:48.

For these past Sunday evenings we have taken up a few of the questions put to Jesus by people of his own day. We discussed The Young Man's Question - "What lack I yet?", and Nicodemus' Question - "How can a man be borne again?" and Last Sunday, The Madman's Question - "What have I to do with thee thou Christ?"

Tonight we take up another question, the question of Nathaniel, the Galilean - "Whence knowest thou me?" And with tonight's question we will discontinue our study along this line for a while, not because we have exhausted the questions, however, because there are dozens more, each one of which would furnish food for many a profitable hour's thought. You could give yourselves no more stimulating spiritual nourishment than to go over the Gospels and find out for yourselves the great diversity and large number of questions that Jesus answered. All sorts of people asked them - Jews and foreigners, men and women, sick and well and he answered them all. Perhaps at some future time it may be possible to go back and take up more of these.

In Bible study one is tempted like the bee in the garden, to go from bed to bed and from flower to flower. The very wealth and profusion of honey in this Garden of God overwhelms one as soon as they begin to study it. There is no end to the truths of the Bible. After a cursory reading of some choice bit of Scripture you may feel you have mastered it, but if you read it again you will begin to find things in it that you did not see the first time and when you get grey-haired and ninety you will be reading your Bible all the time and will be learning, and Eternity will be old and grey before you will anywhere near understand the underlying realities which are behind the Bible. It is hard to understand how some ministers give up preaching the Bible for current events or sociology, important and interesting as these subjects are. It seems to me that if a minister has any distinctive calling, it is to expound the Scriptures. If the training he receives and the motives which impel him into his work mean anything, they mean for him to teach the truths of God and if the testimony of my limited observation and the comments which I hear are at all representative, that is

what the great mass of the people want, - Bible truths put before them in a portable form. They are interested in current events and ought to be intelligent about them, but in this day of splendid periodicals and elaborate news service, the Christian minister is less of a news bureau than he used to be. He has to get his information from the sources which his people can reach as readily as he and his opinion about the meaning of current events may or may not be accurate. If he has anything distinctive to say about the events of the day, it springs rather out of his religious knowledge than out of his knowledge of the events themselves. The things which gave the ancient prophet value in his day of political and economic unrest were not his knowledge of the periodicals but his knowledge of God and the counsels of God. The thing that made the kings of Judea and Israel listen to the solemn messages of Isaiah and Jeremiah and the rest was not their knowledge of state papers and the conditions of the markets of Jerusalem, Damascus and Babylon, but their knowledge of the person and purpose of Almighty God.

Human society moreover, if there is a God at all, is the product of his handiwork and so the greatest sociological contribution that a minister can make will not be his carefully memorized opinions about the minutia of economic and social life, but his clear sounding testimony to the truths which came from the Creator of society. Here again the value of the minister in sociology is not so much his knowledge of society as his knowledge of God. The long and short of it as I view the case is that a minister's business and his most important business is to try to teach the truths of God to his day and generation. My own conviction is that here lies the salvation of humanity, the regeneration of society, the promise of peace and equity between individuals and between nations and it is only on the basis of that conviction that I would have the hardihood, with my limited human experience, to add any company of men and women like yourselves, who for the most part have seen far more of this world, good and evil, than I have.

But I see people every day who seem to me to need these truths of God. I meet them and talk to them and while they are reasonably good, fairly

prosperous, perfectly decent, pretty intelligent, nevertheless it seems to me they lack something. It is hard for me to tell them what it is; they mostly do not realize what it is and yet I think most of them are dissatisfied, incomplete and their lives partially worthless in their own estimation. Their attitude toward Christ and Christianity and religion in general is a good deal like the attitude of Nathaniel. There are Nathaniels living in Lockport on every street, there are Nathaniels in many homes where there are also Philips. Let's stop a moment and analyze this man Nathaniel.

Nathaniel was ayoung man, a Galilean, born in Cana of Galilee. Jesus called him an Israelite indeed, in whom there is no guile. He had evidently come down with his friends and fellow-Galileans to hear the Baptist preach at the fords of the Jordon. He was a searcher after truth. Out there in the hills of Galilee he had heard of the fame of John, heard that crowds were hearing him and so he thought he would go down andlisten. He was in a way a skeptic. He was evidently one of those men who would listen to you and go away without saying anything. It was hard to get an

expression of him. One morning Philip came running to find him. John had been promising the near appearance of the Messiah. It was possibly this note in his preaching that had drawn the Galilean down to hear him, because as you know the Galileans were the great enthusiasts for the Messianic idea. It was in Galilee that the Messianic revolutions started. Although Galilee was a country full of all sorts of races, it seemed to be the fact that out there, away from the intrigues of politicians and the persuasive force of the Roman powers, the hopes and aspirations of the patriotic Jews had the greatest chance to come to maturity. At least it is always in Galilee that we hear of Messianic demonstrations and so it is quite natural to find this little group of Galileans peasants down by the fords of Jordon, miles away from home, eagerly listening to the message of the coming of the Messiah. As I said before, one morning Philip came running to Nathaniel and told him they had found the Messiah, Jesus of Nazareth, the one John had pointed out the day before to Peter and Andrew, their friends who lived in Capernaum. Peter and Andrew it seems

Had followed Jesus, had made him spend the day and talked with him, lodged with him that night and now they were out collecting together a band of their friends telling to each one the joyful tidings that the long search was at an end.

Now it is interesting to see the reaction in Nathaniel. He was undoubtedly just as ardently interested in the Messianic hope as any of his companions. He was a true Israelite and had in him the best elements of his race and yet his response to Philip is one of the coldest, most uninterested and disconcerting rebuffs that you could possibly imagine, - "Can any good thing come out of Nazareth?" He said. We have to give Philip a great deal of credit for sticking to his man, because if ever cold water was thrown on an ardent spirit, Nathaniel threw it in bucketsful on Philip. But by saying that, he lets us into the secret of his nature and gives us the key to many another good man just like him today.

Students of the Bible have tried to tell us that Nazareth was a town that had a very unsavory reputation and that Nathaniel, being a pious Israelite, found it difficult to conceive the Messiah as coming from such a wicked town. Now I do not believe Nazareth was any better than any

other town in Galilee, but I have never been able to find one sentence from any contemporary writer that Nazareth was exceptionally bad. I do not remember Josephus saying anything about it; I do not remember anywhere any statement to that effect. I do not believe that was the reason at all for Nathaniel's reaction. I do not think it is necessary to pretend that was the reason, because it seems to me there was a much better reason and much more simple and probable. In the last chapter of John's Gospel on that misty morning when Jesus met with his seven disciples at that breakfast on the shore of Galilee after the Resurrection, Nathaniel was present, one of the inner circle of that intimate band of apostles. It tells us there that he was a native of Cana of Galilee. Now, according to the geographers, Cana of Galilee was about six miles away from Nazareth. In other words, Nathaniel had come down to hear John preach about a man from a town less than two hours walk from Cana. He had undoubtedly been in Nazareth almost every week of his life for one reason or another. He was very probably about the age of Jesus. In other words, the two men had grown up about six miles apart,

perhaps Nathaniel even knew Jesus and had seen him as a young man of Nazareth, watched him going about the streets in his carpenter's dress, noticed him hewing wood, building ox-yolks, finishing furniture, - and that it seems to me was what was the matter with Nathaniel. He was incredulous, not that bad Nazareth bould produce the Messiah, but that neighboring Nazareth could produce the Messiah. He was almost incensed at the thought that the Messiah had arisen from his very side and that he had not known him nor been able to distinguish anything in him to identify him and that he had to come way down into the desert beyond Jordon to find a fellow-Galilean to be the Messiah of Israel. Nathaniel's case is an example of the old adage that familiarity breeds contempt. It was all so near and so common and so familiar that Nathaniel could not believe it, or rather he did not want to believe it. And so it was with great reluctance and a good deal of protestation that he finally succumbed to Philip's superlutive cheerfulness and genuine persuasiveness which pulled him by main strength and drugged him along to at last meet Jesus.

Jesus' greeting was full of friendliness; possibly it indicates a recognition of Nathaniel as one whom he knew or knew about; possibly his greeting indicates that he saw at once into his nature and sized him up because he knew all man and knew what was in them. Nathaniel is his surprise and chagrin asked the question which we have for our text - "whence knowest thou me?" Had Jesus there in Nazareth noticed Nathaniel as he came and went, taken the trouble to ask about him and inquired into his interests and his life? Or was there in that remark an indication of a power beyond that possessed by ordinary man, to see into the thoughts of another man's heart? which ever was the case, it was disconcerting to a man like Nathaniel to feel that someone knew him and the further remark that Jesus made disconcerted him even more, for the Master said unto him "Yes, Nathaniel, I know you, I saw you under the fig tree a little while back there." Nathaniel had been sitting under the fig tree resting and thinking. Nathaniel was a sensitive soul, one of those persons who fears above all else to reveal themselves. Now I think this is more the

characteristic of a man than of a woman. It is a quality which we do not impute to men and yet I think it is a quality which anyone who has any spiritual dealing with men finds very soon. There are plenty of men who present to the world a rather austere, gruff, hard-headed appearance, but are in reality more sensitive than a girl, particularly on the subject of religion. Nathaniel I fancy was just that kind of a man. He had ardent hopes of the Messiah's coming, he had lived for it, dreamed about it and thought about it for years; he had come all that way down from Galilee to hear a man talk about it, he was sitting there under that fig tree wondering about it, calculating the chances for and against the coming in his day of that long looked-for prophet. Now if those hopes were heard by some people he would be considered fatuous and accused of being a dreamer, a man with his head in the clouds and his feet off of the ground. He had all those high spiritual hopes and yet he was afraid to divulge them. I imagine he was a very quiet sort of a man, he did not comment much on John the Baptist's preaching, he was not running around like Peter interviewing everybody, he was more inclined to listen and then

go back and think by himself. In fact the whole thing was immensely serious to him and at the same time he rather hated to divulge the fact that it was serious. He was a deeply religious man who was afraid to seem religious and I think he is one of the commonest types of people that there are.

Most people are more religious than we give them credit for being. Just because people do not show their religious side on the main street and do not talk about it the first time you meet them, is no sign at all that they are not religious. Their religion is very often a smothered thing within them. Their temperament is such that they try to repress it, they may call it a weakness and yet in spite of everything they are incorrigibly religious. But it often takes a Philip to get them to the Master. No amount of arguing would have helped Nathaniel any. His refusal to believe in Jesus did not rest on any ground of reason at all, it was based purely on prejudice, not of a mean, unworthy sort altogether, but rather on a prejudice which was a part of Nathaniel's personality; it was his

personal equation which opposed things. You could have argued with him all day long and it would have had no effect. He believed in the Messiah, he just did not believe that Jesus could be the Messiah. These men and women today who are like Nathaniel believe in God, they just can not believe that Jesus is God. They believe that God saves men, they believe he is that kind of a God, they believe men need saving and yet they cannot believe that Jesus is the Saviour. And the reason he just the same. He is such a familiar character in their lives, here are all the churches dedicated to Him and His cause, here are all these people who call themselves Christian and join the churches, here are all these lives, good, bad and indifferent; here are all these many and varied opinions and viewpoints and it is all so common and familiar that it breeds a kind of contempt. Can any good thing come out of Nazareth? Is there really at the bottom and back of all of this a great eternal, universal purpose. Now if we can do what Philip did and get these Nathaniels to come face to face with Christ, I believe we are in a fair way to make disciples out of them. But we have got to

use Philip's method, namely, a cordial, enthusiastic invitation without too much argument, persuade them to try rather than to convince them to believe. He that doeth my will shall know of the doctrine. The windows of a cathedral look grey and dirty from the outside; it is only when you get inside and the light shines through them that you see the marvelous colors and the wonderful picture, and that is true to the last degree of Christianity, you cannot know it until you try it. You cannot get an accurate picture of the Messiah sitting under a fig tree, no matter how hard you may be thinking, you have got to get up with Philip and go and see him. If you want to see the beauties of stained glass windows you must go inside of the church.

Now the amazing part of it all and the uplifting part of it all is the result of Nathaniel's experience. The question "Whence knowest thou me" was answered by revelation to Nathaniel of himself which impressed not only the little incident of the fig tree but vastly more as the days and months went by. Jesus knew Nathaniel because he was the Divine Christ and knew all men and he still knows

all men and no one can really know himself until he knows Jesus Christ.

strange to me but familiar to him.

of Saul's power.

Ananias knew this latter picture of Paul.
Example of the average unimaginative Christian.
Incomprehension of Paul as a Christian.
Splendid way God dealt with him.
Sent him to help Paul with all his doubt & fear
Ananias might have recalled,
Moses
David
Jeremiah
God's sovereign power over men. Text.
Wish church might get more of conception.
Only limit God's will.

GOD'S STRANGE CHOICES

"Go thy way: for he is a chosen vessel unto me."
Acts 9:15.

Our conception of Paul.
Great Christian, missionary, statesman.
Owe most to him of all. May not like him.
Advocate of Deity of Christ:Who being in form of God thought it not robbery to be equal"
This initial experience of his Christian life.
Salvation through the cross of Christ. "While we were yet sinners Christ died for us"
Justification by faith. What this means. Not a bit of creed but a conviction of trust.
Aside: Place of Christian doctrine.
Hue and cry raised against it.
Better off without it.
Truth and falsehood in this.
Doctrine no substitute for conviction.
Not what you say but what you think and do.
Doctrine a great help granting faith.
Like a lantern with its light.
You do not throw it away when it blows out.
Paul was a great example of the sane balance between faith and life.

Another picture
Amazing fact that Paul was mature man before he believ any of this.
The Pharisee Saul denied Deity of Christ.
As much as Mohamedan or Uniterian.
Doubtless knew of Jesus but repudiated him.
Cross was to him simply an instrument of execution.
The high state policy of Christ's death.
Ananias' wise saying.
Acceptance with God by the deeds of the law.
Paul, a hard-thinking, hard-working man.
No modern doubter further away than he was.
Highest type of man withal.
Not to be dispised.

The event which bridges these facts.
Try to briefly and simply lay it before you.
Paul as member of Sanhedrin which tried Stephen.
Striking tribute to his position and influence.
One of those who raved against Stephen.
Saw the look on his face.
Stephen's hope and testimony.
Paul later took his speech in substance.
Stephen a second John Baptist, like mothers and school teachers.

GOD'S STRANGE CHOICES

"Go thy way: for he is a chosen vessel unto me."
Acts 9:15.

You and I think of the Apostle Paul as the great exponant of Christianity. He is to us the great Christian. He was its greatest missionary. He went all over the Roman Empire carrying its message. He was its greatest statesman. He saw farther and planned more wisely than all the others. Humanly speaking the world owes its Christianity largely to Paul. His writings form probably the majority of of the contents of the New Testament. He is the interpreter of Jesus. We may not like him, but we cannot take from him his place at the head of all those who call themselves Christians.

WE think of Paul as the advocate of the Deity of Christ. He calls his Lord. It was his Deity which first impressed itself upon his mind. That was the beggining of his message. In Damascus we read after his recovery he began at once to speak in the synagogues openly alleging and arguing that Jesus was Christ. Then Paul was the one who proclaimed salvation through the blood of Christ. It was the cross of Christ in which he gloried. It was Christ and Him crucified which was his message all around that ancient world. He continually preached unto men that

Christ had saved them. Paul believed in justification by faith. All that one had to do was to believe in Jesus Christ. Now that does not mean to believe about Jesus. It means to believe Jesus. It is not a plea for acceptance of doctrine but the plea for the recognition of a person. You can formulate your convictions about a person into things which you may call doctrines, but they can never take the place of the underlying convictions themselves.

There has been a great cry raised in late years against Christian doctrine. It has been said that we ought to get rid of it all and that then we would get back to Christ. Well, there is truth and falsehood in that idea. It is true that doctrine is no substitute for conviction. All the creeds in Christendom will not save a man. You can know and believe all the vast libraries of theological lore and yet lose your own soul. Nothing about Christ is a substitue for Christ. But it is false that these doctrine in themselves are either harmful or unuseful. They are simply what the Bible teaches. They are simply explanations of experiences which have taken place. They will be bright and helpful or cold and useless like a lantern, depending upon whether or not there is a light behind them. Just because the storm blows out your lantern is no reason for throwing the lan-

tern away. You need another match to rekindle the wick and then your lantern will be serviceable again.

Paul believed in all these things: the Deity of Christ, the cross of Christ and that a man is made just in God's sight by accepting the free salvation offered in Christ, and in having complete trust in the power, efficacy and sufficiency of Christ. Paul believed too in the strenuous Christian life. Whatever people may bring by way of objection to this doctrine of justification by faith as being an invitation to moral laxness and indifference, this was not its effect upon Paul. If ever a man wore himself out for the Gospel it was Paul. In works he was more abundant than them all. Paul believed and he worked, and he did so much that you and I think of him as the pace-setter for all of us who have come along after him.

But did you ever stop to remember that Paul was at the full maturity of his life before he ever assented to one single item of all this? Paul was probably thirty-five years of age when he became a Christian. Nel mezzo del cammin di nostra vita. He was at the very turn of the road which we take through this life. He was just the age of Dante when he wrote the Inferno. At that ripe and mature age the Pharisee Saul would have given you categorical answers to all of these fundamental tenets of Christianity. In the first place

he would have repudiated with scoffing the idea that Jesus Christ was God. That would have gone against the soul of his monotheistic Jewish upbringing. No Mohhmedan or modern Uniterian could be more strenuous against the Deity of Christ than Paul would have been. Paul had known something of the teaching and work of Jesus of Nazareth. He may possibly have been in Jerusalem at one of the feasts when Jesus was there. But do you think he would have gone around to hear him? He was far too ~~such~~ above any interest in what a Galilean peasant might say. He would not have forced his way through the crowd of humbler people who stood aroubd the disciples and the Master.

The cross of Christ to Paul the unconverted was simply the usual instrument of execution for the worst sort of criminals, and Jesus would come within that category in his mind. His teaching had for the moment seemed to threaten the good of the Jewish nation, and as Ananias had well said, it was the expedient thing that one man should be put out of the way rather than that any trouble with the Roman Government ensue which might cost Israel another terrible siege and persecution. The death of Jesus was a piece of high state policy which had been perpetrated in the best interests of the temporary peace of Jerusalem and the leaders in power there.

Paul also believed with all the other Jews that the only way one could win acceptance with God was by righteousness, which was the doing of all the law of God. Every act counted and the final tale and balance would tell the story with God. That was justification by works. And so Saul was a punctilious Pharisee, doing the whole law so far as he could, and yet falling behind what he believed to be the full requirement of God. Such is the picture of the hard- thinking, hard working Paul which is a true picture of him any time before he was converted. No hard-headed modern doubter of the claims and principles of the Gospel could be farther away from the secret of Jesus Christ than was Paul.

That is a good thing to remember. For Paul was an eminently respectable man. He was no fool. He was no libertine. He was the very highest type of man before he was a Christian. Don't think that all who cannot see the Gospel of Christ as others see it are bad men or perverse men. Here is Paul than whom you could not find a more highly educated, more moral, more patriotic, more lofty character in all the world. He did not believe in Christ. He could not conceive that the cross which had executed Jesus had been the salvation of his life, and he had no notion that the way out for him into peace with

his God and his own soul lay in trusting that Jesus who had given himself for him.

Between these two Pauls there is an incident. I read it to you in Acts the ninth chapter. Unless you refuse to credit the story at all, you must give it your profoundest attention. It has been the subject of deep study and vast erudition has been expended on it. Let me briefly and simply lay it before you. Paul you remember had returned to Jerusalem from Tarsus and and become a member of the Jewish Sanhedrim. He was young for that post of honor, but he evidently was the leading man of his generation and this recognition of his standing was perhaps not unusual. He was moreover the ardent preacher of a crusade against the sect of followers of Jesus which was already visible in Jerusalem. It so happened that Paul was present in that meeting which heard Stephen give his testimony for Christ. Paul sat on the board of the sanhedrim which gave Stephen his formal hearing, and Paul was one of those who gnashed on him with their teeth, tore off their clothes and rushed Stephen out to stone him. But in that horrible episode Paul had seen and heard Stephen. He had seen, as the rest saw the face of Stephen shine like an angel's. He had seen him raise his eyes towards heaven and invoke Jesus as his Lord and God. Now that look on the face of

Stephen stayed with Paul I believe. You cannot look on the face of a man who is possedeed with a sublime conviction without being moved. Stephen had begun by trying to give a careful explanation which might win those hostile Jews to believe that Jesus was in fact their Messiah. He gave what, strangely enough, was about the same thing which Paul himself later gave at Pisidian Antioch, but as he progressed, he saw that there was no use arguing the matter, and as his hope died of convincing, his own soul began to swell with his own conviction, and he burst forth with that wonderful piece of testimony to Christ as a power in human life. It cost him his life, and he knew it as he did it, but he did not care. That thing stuck in Paul's memory. Stephen was no fool either. He was a man very much after the manner of Paul, although not so brilliant. He was one of those heroes whose lot it is to lead the way. His lot was to decrease while his successor increased. He was another John the Baptist. He was in the class with those unsung mothers of great men, those school-teachers and Bible teachers, who have been the means of bringing others on their way to greatness but whose names will never be known until the Judgement Day. But never fear, they will be known then.

This incident of Stephen evidently set Paul off

on a wilder career of persecution. He began to see what a hold the new thoughts had on men's minds. He was himself beginning to find the goads to dash his own feet against. His mission to Damascus was to apprehend the Christians there, men like Ananias who later came to him, and the others and bring them bound to the prisons of Jerusalem to be tried by the Sanhedrim. On his way thither Paul saw Jesus Christ.

That is the brief and whole story. That was what happened. All the rest was incidental to that one single main all-important episode. We have the record of a physical, mental and spiritual cataclysm, all because Paul saw the Lord Jesus Christ. You have often been asked to tell what would happen if an irresistible force met an immoveable object. Well, here you have as nearly as ever that situation. Only Paul was not irrestible, thank God, and no one of you is before the power of Jesus Christ. The last of the apostles, brought into the company as one born out of due time, and yet the greatest of them all, Paul came face to face with Jesus Christ and became His and His forever.

Ananias is an interesting character. He is so like us all. The dear simple man had somehwere heard of Jesus and had become His humble follower. He probably had little learning, and no very great

hold on the things of Jesus Christ. His faith was very simple, very devout, and implicit, and yet rather unimaginative. It had been hard for him to come to believe in Jesus, but it was hard for him to believe in Paul as a Christian. He looked on it all in that plain reasonable way which all of us in the rut of Christianity look at it. The idea of a man like Paul coming over into Christianity did not seem possible to Ananias. He believed in an abstract way in the power of God, but Paul was such a great man, he held such a high place, he was influencial, everybody knew where he stood, he had come out against Christianity, and was apparently away beyond the reach of the Gospel. There is something very splendid to me in the little episode about Ananias. When God brought the great Paul into the cause, He sent out for poor little weak Ananias with his little spark of faith, his narrow ideas of God's power, and his halting confidence, and personal tremulousness for his own safety, to be the means of ushering this great soul into his new dutuess. What a thing that must have been for Ananias all the rest of his life. You can imagine how he used to talk to the Christians there in Damascus about that day when he went in and saw Paul, the great Paul, lying on a bed blind and tossing still under the spell of that tremendous

experience. There was always afterward a note of awe in Ananias as he thought upon that experience. When a great mountain heaves over and crashes down into the gorge below all the inhabitants of the valley stand in awe. When a great tree falls in the forest it sounds a note of solemn admonition to all who are within range of the sound of it. It is an inspiring and a solemn thing to see a man confess Jesus Christ. We hardly think it can happen, until we see it, and then we appreciate more what kind of a God our God is.

Ananias might have reflected on the case of Moses that rash and yet cowardly man who ran away from Egypt after his abortive attempt to help his people, only to be called back forty years later to perform [illegible] which has never been paralelled in all the history of mankind. He might have remembered David the humble shepherd boy whom God made into a king, the King who was the king par excellence, on whose throne the Christ was sit to sit. He might have thought of Jeremiah the halting speech the man of who was afraid to go preach the word of God, but who became under the mighty hand of God one of the greatest of His spokesmen. That is the case with many lesser men and in other directions than that of Christian service. While our predelictions and capacities lead us into our work in life, it is also true that our capacities follow as

get into our work. In other words no man can judge what God can do with him. You cannot say that you have no fitness to do this or that thing. You have no knowledge yet. You hear people say, oh, I could not be that, I could not be a minister. You could if God called you to be. If you ever think God wants you to be a thing or do a thing, don't stop to protest your inabilities. If God wants you in his army he will provide your uniform and rifle. And above all, don't say that you cannot be a Christian. Remember Paul. The wildest stretch of the imagination would never have guessed that he would ever die in a Roman arena for the sake of Jesus Christ. You cannot blame the incredulity of Ananaias. You and I are as incredulous when we think about people to-day. God Almighty can remake a man just as surely as he can make him in the first instance. All things are possible with God.

I called this discourse God's Strange Choices because I wanted to bring out the regal saying which I have taken as a text. "Go thy way for he is a chosen vessel unto me." I wanted to try to make you see the Power behind life which moves it. I wanted to shake out of you that disposition of Ananaias to doubt that God can do great things, and mighty things, with yourself and with others. I wish and pray that our church might get into a more expectant state for God's

majestic motions among us. If this people could step forth with a sublime conviction that God was in them and working through them, you would hear the sound thereof unto theuttermost parts of the earth. "Go thy way: he is a chosen vessel unto me." We cannot do much but God can do a great deal.

The conversion of Paul is a great ~~pastel~~ of God's way with men. It is the picture of a strong man being brought into the way of God in a strong way. The whole episode is in keeping with the participants. You can learn the secret of what being a Cristian means if you can look at the bright colors of this scene without being dazzeled. Or to change the figure, if you would get at the treasures of God's grace in Christ, you must know two combinations which let you through the doors of the vault.

(1) You must put yourself into a God-centered world. If you are outside of the circle of Christ's professing followers, the chances are ten to one that you are living in a man-centered world. Now I don't mean at all to say that you disbelieve in God. You do believe in him, and so did Paul and yet Paul lived until his conversion in a man-centered world. Paul's old Judaism, that is his interpretation of those ancient oracles, was just a rigid God-directed but yet godless system. God had been banished by a

barbed wire intanglement of God's laws. That is where we are t-day. We have tried unconsciously often to wrap God up in the chains of his own laws. Now God is a God of law, but every law is His and he made it and this old universe is His in spite of the laws. He did not abdicate the throne of the universe when he made laws for its governance. He rules by law, but He RULES.

Many of us live as a kind of theoretical theists We believe in God, but we are unaware of His power and activity. We see so much of ourselves, our own deeds, our own thoughts our own plans, our own successes that we think that is all there is in the world We have not that vivid sense of his nearness and presence and power in life. We forget that all things are of him, and by him and to him. This is the logical outsome of any idea of God at all, but we stop short of the goal. Now when you face this experience of Paul's you must put yourself into a God-centered world. After all when God wants a man he can get at him and get him. You cannot understand the rudiments of Christianity, nor the depths of it until you addicate your little throne and seat God thereon. Your dealings with God can never be on your terms, but on His. That is a hard saying but I firmly belive it is a great truth. That does not mean that God is un-

reasonable, but it may mean that God is above your complete comprehension at every step. You stick to the facts and let theinferences take care of themselves.

(2) The second combination into the truth is the deity of Christ. That was what Paul was convinced of on the Damascus road. "Who art thou Lord?" That was the address to Deity. "I am Jesus". That was the answer That was what made Paul write in after days. "We see in the face of Jesus Christ the glory of God." That was what he saw that day. That was what changed the whole thing for him. He saw then what Stephen saw when he stood before the Sanhedrim. Paul saw what made Stephen's face glow likexxthe face of an angel.

Now I do not mean that you must simply repeat a bit of creed, or try to get an intellectual grasp of the deity of Christ in a merely intellectual way. That will not save you. I mean a real perception of Jesus as the Son of God. In your own minds try to go over with Paul that episode. You cannot be farther than he was from the truth when he started. Think and fell your way through that whole event. Take your Bibles and read it carefully, critically and prayerfully. Say that God is, and that He is in this world and then say, "Lord what wilt thou have me to do."

That is the fact, my friends which tells the story. If Christ is God then is it not something

immeasureably significant that he died on the cross? If Jesus is God is it not enough that you and I should have implicit faith and trust in him? What more can be necessary if it be true that He is God, that in him dwelleth the fulness of the godhead bodily? I am not asking for your asseverations, I repeat it, that is not the point at all. But I am asking you to try to see what Paul saw. I sincerely believe that it will make a great difference with you.

CHRIST AND HEALTH

"I am come that they might have life, and that they might have it more abundantly."
John 10:10.

Jesus' claim as a religious teacher.

To uniqueness and to Deity.
"I am" an absolute statement.
Particular contention with Scribes.
The blind man healed and excommunicated.
Jesus position as the door:-
Authority
Love.
False shepherds, hirelings and thieves.
Benefit vs. exploitation object of work.

World shows this contrast still.
Exploitation marks all heathen religions.
Healing as a means of personal profit.
Mediums will soon dispute them.
Christian church full of it too.
Roman Church outstanding example.
Not all wrong by any means.
But priestly exploiation impossible.
Protestant church in grave danger.
More now than ever.
Secular hierarchy growing.
Much to be said for Quakers and others like them.

The great purpose of Christ: that they might have li
This was a definite and particular thing.
It was a radically new life from the old one.
A fourth stage in Divine creation, those born again into a spiritual union with Christ.

The four stages in detail.

The inanimate stage of ~~xixex~~ creation.
Stones and metals made of chemical elements.
Oxygen, hydrogen, carbon,

The animate stage
These same elements added to life.
The eluciary yet radical fact of life.
Different from all thes elements, yet mingled closely with them, seemingly supported by them and dependent on them.

The rational stage of human life.
Same elements continue.
Organic life like that in animals.
Many organs, instinct similar.
But a new element added, still hard to pin down but also perfectly regnant in the result. Still dependent in a measure but the director of it all.
Statement that we have animal elements in us no concern to me.
Any more than statement that I am 96 % water.
Of course I am, BUT SOMETHING MORE.
That is all Christians have to demand from Scientists.

Turning the Corners

The spiritual stage of life.
The new creature, born of water and ~~blood~~ Spirit.
Those who have "life given by Christ"
They still have old rational basis.
Elements still with them.
But they have something MORE.
They have an eternal spiritual life.
They are "born again".

Question we want to ask is this: What practical effect does this last life have?

We see the effect which the mind has on life.
Always has been known and made use of.
Does not belong to any one cult or sect.
I can admit so much for mind cure that I can cut the foundation right out from under some of these cults.
Christian Science is a style of doctoring.
Osteopaths mind just as reasonable have organized a church as Scientists.
If thinking will cure a pain at the pit of my stomach, it will do as well while I am a Presbyterian as under any other flag.

But there are very definite limits to this power. That is what ought to be recognized by these people.

This spiritual life in Christ, by faith in Him has some things it can do.

What about the disease conquered by Christ?
The singing heart in a pain-racked body.
The kind of afflicted who cling to Christ,
and the kind who seek these other cures.

Sin the transcendent disease of humanity.
Rid a man of the power of sin and he will begin to mend.
After-effects may persist but the power to reinfect is gone.
Many physical and mental troubles are rooted in spiritual and soul troubles, which come from sin.

Where these cults and cures show hundreds of healed, Christianity can show millions
A world transformed, a human heart made happy.

When you are out looking for cures, "Get the Original" "Beware of Imitations"

CHRIST AND HEALTH

"I am come that they might have life and that they might have it more abundantly." John 10:10.

In the parable of the sheepfold Jesus designed to contrast discipleship under Himself and that under other religious teachers. Such a statement could only come from one who esteemed himself supreme among all religious teachers. It was in fact a claim to Deity which Jesus makes here by implication. "I am" has ever been the name of God. "I am the door." "I am the Good Shepherd." "I am come that they might have life." These are all sayings which have no comparative meaning. They are absolute.

The peculiar force of this parable of the sheepfold is to be found in the event which just precedes it. Jesus had lately restored sight to a blind man. The officers of the Jewish church had found the man and in questioning him had elicited from him a confession of his faith in Jesus as a supernatural being, indeed as the Son of God. This was blasphemy and the man was forthwhich thrust out from the synagogue. Later Jesus found him and drew from him a more concrete testimony to his conviction regarding the one who

had cured his blindness.

So it was with a reference to these "blind guides" of the Jews that Jesus told His disciples the parable of the shepherd and the sheepfold. The figures employed and their appropriateness are very familiar to you all. You know how in eastern lands the sheep pens are four-sided enclosures built without roofs, with only high mud walls. These walls are solid without break except for a single aperture on one side, through which the sheep can go. This aperture curiously enough has no door, because when the sheep have been gathered inside for the night, then the shepherd is in the habit of making up his bed across this gateway. So Jesus was very happy in His choice of figures when He said He was the Door. As someone has pointed out, He asserted in this parable the authority and the love of God. The door represented authority, for only by Christ the door could the sheep go in and out of the fold. The Shepherd on the other hand represented the love because his whole business was to keep the sheep from harm.

But while shepherds like those Pharisees who had just expelled the man made well from their

society, were like evil shepherds, mere hirelings who had no vital interest in the sheep except as a means of profit to themselves, were misusing their office, Jesus the Good Shepherd was ready to make every sacrifice for the good of His sheep. And moreover they knew the difference between the shepherds just as this man knew, who after being brutally treated by the Pharisees, came to Jesus who gladly received him and confirmed his faith.

Finally in the tenth verse Jesus concludes and generalizes the parable. After all the difference between the good shepherd and the wicked shepherd is a difference of motive. The thief cometh to kill and to destroy. These ~~fake~~ false shepherds are really not shepherds at all. They are hirelings but hirelings who are really thieves, who take the office of shepherd simply that they may admit the robbers over the wall or even so that in the midnight they may themselves turn robber and drive off the sheep that they have been ostensibly tending like a shepherd. The aim of the one is exploitation. The aim of Jesus was salvation. "I am come," he said in contrast to all these other sort of persons, "that they might have life and that they might have it more abundantly." He was a shepherd whose object

and purpose was the good of the sheep.

Such a rule as Jesus here sets down is still an excellent way of testing religious care. The greatest danger which organized religion faces is the lurking danger of exploitation. You take a look over the various religions of the world and you see in the heathen cults little else besides elaborate systems of exploitation. The people are made the victims of an incorporated priesthood of one sort or another. You can turn to Christianity and you will find the same thing in certain quarters. The impossible part of Roman Catholicism is not some of its doctrines which concern Christ, for its view of Christ is essentially true, but in the absolute power which is committeed to the priesthood. That is something which has grown up through long centuries. Although it was scarcely a half century ago that the capstone was officially put on the whole system by the decrees of papal infallibility. This doctrine was believed and taught long before.

And exploitation is the mark of most of these substitutes for Christianity which are having a vogue now adays. There is hardly a more profitable

business in the world than that of healer in the Christian Science church. That is for the amount of time, effort and preparation required to satisfactorily work at it. You need only look over the professional directory in some city office building to realize that. If the profession of medium is not now all that the profession of healer is, I believe it will not be long before it will become quite as extensive.

Right here too, I ought not to omit to say that the evangelical churches of Christ which have been able to keep more closely to the original purity of the Gospel of Christ, have not done so altogether and which I believe it is perfectly clear that our churches and ministers have been far less vinal as a class, there is still plenty to give us cause and make us stop and seriously think and examine ourselves. For the tendency today among all the evangelical churches is to build up a secular hierarchy and ever so many men have been drawn by the promise of higher salaries from the more spiritual tasks of pastors and preachers to the mercenary duties of exploitation in one way or another. Sometimes one is almost ready to say that

the old Quakers and certain other sects were right who never allowed any ecclesiasticalorganization to grow up at all to sap the strength of the spiritual body of Christ.

The great purpose of Christ's church is to be the means of bringing people into direct contact with Christ, the only head of the church. He came into the world to manifest God to men and to give to men life. "I am come that they might have life." What He alone could say of himself in an absolute sense, everyone of His ministers ought to say of Him. And of the servants, each ought to say, I am to see that this life is proclaimed just as far as I am able to spread the knowledge of it. "We preach not ourselves, but Christ crucified." How often must we say that to ourselves.

The life which Christ spoke of here was spiritual life. It was the new life of which he told Nicodemus. That life is a new creation by the Holy Spirit. It is just as new a life as the life which you and I had when we were created. That is why Christ used the figure of birth to describe it. But it is a spiritual life. It is not added to mortal life but rather seems to be a life which

transfuses mortal life with a new quality. It makes the resulting life as different from merely natural life as natural life is different from animal life. Indeed I find that I cannot help thinking of it as a fourth stage of creation. We are familiar first of all with an inanimate world of matter. It does not live and it does not think. That matter exists in rocks and stones, in sea and air. It also persists in animals and men. You can take a handful of earth and divide it up into the chemical elements which compose it. You can also separate the body of an animal into a list of these same elements, oxygen, hydrogen, carbon, and the rest, but an animal is more than a handful of dust. It has life and that fleeting entity has eluded your rough examination.

The same is true of a man as compared to an animal. Scientists have found any number of organs and instincts in man which are found in the animal world and they tell us we are related to the animals and it all does not concern me at all. I mean I cheerful admit it. For it does not concern me to be told that I am 96 per cent water and am by weight so much lime, so much iron, etc. Dust I am I know, and animal I am I know. There are the

evident signs in me that I am, but I am something more. Just as the animal is something more than earth, just so I am something more than the animal. I have a soul and my soul came to me directly from the hands of the Creator. God gave to the animal one gift, - life. God gave to me two, - life and a soul. And then there is this further step. God has a new creation - by water and the Spirit. There is a race within a race. There is that race of men whose hearts God has touched, who are born again and who are spiritual beings, heirs with Christ, saved by grace, washed in His blood. This is the spiritual man as distinguished from the natural man. That was the life of which the Master was speaking in our verse. Do you see somewhat more clearly what it is? This analogy is only an analogy and it does not give you much that you might like but it does sketch out the truth, as I believe it to be. The child of God is all the natural man is, - with something added.

The practical question towards which I have beem moving is this - Does this spiritual life from God, this new life, have any practical effect on the lower spheres of life to which we also belong? First let us see if we can say that our natural life as intelligent beings has any effect on our animal life?

Here we can say most certainly yes. We all know the power of mind over matter. It is one of the most amazing things of our modern world. It has always been known and assumed in practical life but of late we have become somewhat more interested in outlining its laws and exact activities. We know for example what a great power mind has in the case of disease. Who would care to deny that your mental attitude has a tremendous influence over your bodily ills? How often we know that some people would be vastly better if they only had a different point of view. This knowledge is by no means the copyrighted property of a single cult. It belongs to everybody and has to do simply with the natural man. Physicians have given dough pills to certain types of patients for years and the pills have "cured" many a complaint. Perhaps talking them out of it, or reading them out of it is just as good a way, or even thinking them out of it from a distance. Provided they believe the practitioner is busy thinking and are never disillusioned to discover that at the appointed time he or she is out playing golf, - then all will be well.

I think maybe we are not willing to admit enough about this mind cure. I feel that I can admit so much that I can practically cut the foundation

right out from under a thing like Christian Science. So far as that is concerned, as I have said, that is simply a style of doctoring which has gotten into the list of religions by mistake. The Homeopaths or Osteopaths might just as reasonably start up churches as the Christian scientists. If a state of mind will relieve the pain at the pit of my stomach, it will most certainly be just as effective while I am a Presbyterian as under any other flag.

Having granted the power of mind which is our peculiar possession as human beings, is there any peculiar power attached to our inheritance in Christ as created children of God? I believe there is here too a practical virtue. There are diseases of body and mind which cannot be cured. Mental healing has its very definite limits. Something you can help and others you cannot help. Then you have to appeal to a high Power. This power is a God given grace to His own children. It is that peace which passeth all understanding of the merely natural man. It is that peace which the soul has, whose heart is stayed on God. It does not banish pain and yet those who know it know that it does what is almost equivalent to banishing pain. It makes the heart sing in spite

of pain.

This power conquers more than physical maladies. It triumphs over circumstances. It sustains living sorrows which are too deep for some of these healthy folks to even comprehend. The kind of sick who cling about the robes of the Master are not like those who flock to healers and psychologists. I believe there are ailments which those people can help and within their province they are welcome to practice. But there are deeper reaches of pain than they even can touch. Personally I have never observed that the mostly desperately injured among men had much to do with these cults of self help. Most of the devotees of spiritualism, science, theosophy and the like are pretty well off financially, they are fairly healthy and are all more or less skeptical of the reality of such things as human sin for example. Denying that the fundamental troubles of mankind are mortally dangerous because they have never observed them to be so in their cases, they are content to make use of a mild cure for what they suppose is a mild disease.

Of course it is this disease of sin which is the malady which excells all others in point of danger

and distress. It is the affliction which is the root of all our troubles. Rid a man of the power of sin in his life and he will begin to mend. The extent of the health which will come is only limited by the time and the degree to which sin has left the frame work solid. But the power of sin to reinfect us can be banished from the first. The life which comes to one by faith in Christ is a life which rids the system of the contagion of sin. Gradually by the power of the Holy Spirit, the effects of sin are eliminated, first in the higher realm of the spirit, ultimately in the lower sphere of the physical.

While one or another of these substitutes for Christianity are boasting of a case here and there where physical sickness has been cured or mental trouble alleviated, the power of Christ is the old simple Gospel can show millions of new creatures and a world transformed. Indeed it is the success of Christianity which has inspired all these other cults to set out their wares under the sign of Christ. All of which shows the character of the original. But let us remember the slogan of the originator of honest goods, - "Beward of imitations" and Accept no substitutes."

THE WITCH OF ENDOR

"And when Saul inquired of Jehovah, Jehovah answered him not." I Samuel 28:6a.

1. The first question we ask after reading this incident is: Was this a bona fide appearance of Samuel or was it some simulation? Have we here a Biblical corroboration of the validity of spiritism or only an example of the multitude of stage-plays which are familiar to us?

Several reasons lead one to decide that this was not a veritable return of Samuel to Saul which would mean that God permitted it, and that the witch had the power to invoke this.

a- We are told expressly that God had forsaken Saul. Jehovah could not be invoked by dream, priestly inquiry or by prophetic supplication. It is hard to believe that God would forsake all the legitimate avenues of communication to use this.

b- For witchcraft is particularly condemned. The Law, the prophets, and later the Gospel forbade all kinds of ghostly intercourse. God can hardly be believed to have resorted to a lawbreaker, carrying on an nefarious practice, to make her a prophet of His truth.

c- The result of this seance was the suicide of Saul, a thing which he brought about, because the last vestige of hope was blotted out by the interview in the cave of the witch. God does not tempt a man on to death in that fashion. The Devil may.

d- The story is reported very judiciously. It is merely a report, such as a stenographer might make of a seance to-day. This report is imbedded in an article by the author of the book in which he states very plainly the status of witchcraft and his absolute repudiation of it. He was most probably Gad or Iddo two prophet friends and successors to Samuel, and he was writing the story of Saul's moral degradation.

Conclusion: This is an ancient example of the modern spiritualistic seance.

2. A detailed description will show more clearly the mechanism of this seance and its similarity to the modern mediumistic seance.

a- The various kinds of ~~seances~~ apparatus in ancient and modern times. Drugs, voices, birds, portents and dreams used then, while slate-writing, rapping, table-tipping, photographic representation and materialization are used now.

b- Word used to indicate this witch of Endor: one-who-speaks-from-the-stomach i.e. a ventriloquist. She was commonly spoken of as one with a "familiar" spirit which means a "control" She was simply a medium, a professional.

c- The scene at Endor compared with H.H.Furness' report of aome materializations he witnessed. Darkness, person wanted named, ghostly figure, conversation. The rule of sympathetic response. Medium gives what she thinks is wanted. Comparative ease with which medium could satisfy Saul.

3. The real problem in spiritualism: the devotion of its votaries.
Comment of Furness regarding the delusion of people with him.
Saul's similar abandon.
The thirst of the soul for a hold upon some Higher Power.
The reality of the spiritual world.
Our ignorance of psychology and of spiritual forces.
Only way to judge is case by case. What a multitude of cases reveal.
What may be confidently said: God's ideal does not find spiritism necessary. It was taboo for the ancient followers of God, it ought to be for modern Christians.
The deep significance of the text in this connection. Forsaken by God. Saul had known what the fellowship of God was and had lost it. Modern devotees of spiritism have similarly lost touch with God. Prayer has ceased to mean anything to them, Christ is unreal and vague. Like Saul, many of them, once knew what communion with God was like.

4. The pitiableness of spiritualism.
The religion of the God-forsaken.
The abyssmal nonsense of so large a portion of the responses. The comparative grandeur of this ancient medium in her ideas.
Raymond an example of retrogression.
If the after life is like that what a hell awaits us.

5. The Mxaterialism of spiritualism.
Spooks mostly concerned with the merest trifles of material things.
Christ who brought life and immortality to life.
Spiritism one of the rudiments of the world.
Christ must be all in all.

O Lord and Master so fill us with an appreciation of Thy life in us, transforming ours, that we may live on this present bank and shoal of time triumphant in the confidence of an eternal life here and beyond where goodness conquers evil, strength surplants weakness, where the best is true, Thou, by Thy love, and sacrifice hast given us this life, that through Thee we might attain unto the fulness of the ststure of the perfect man. By Thy death we reached unto life.

THE WITCH OF ENDOR (II)

"And when Saul inquired of Jehovah, Jehovah answered him not." I Samuel 28:6a.

1. First question we ask ourselves is whether or not Samuel actually appeared to Saul. Is this a biblical confirmation of the claims of spiritualism or is it an ancient instance of a seance such as we know to-day.

Reasons which prove it to have been a seance:-

a- We are told expressly that God had forsaken Saul, and refused to illumine his mind in the Divinely ordained ways. The dream, the priestly inquiry, the prophet had each failed to return any responce. It is hard to believe that God would thereafter use this method.

b- Witchcraft was considered the most heinous of sins under the Law, and the prophets were insistant against it. To describe a thing in blackest terms one likened it to witchcraft.
God would hardly make use of that which He held in abhorence for His people.

c- Result of this seance was the suicide of Saul. The last vestage of hope was blotted out by the witch. Gos never drives a man to his own destruction.

d- The story as recorded in the Bible does not require this interpretation. The details and the meaning of the words all point to a natural explanation.
1) The intention of the recorder: to show
2) the degradation of Saul. His recognition
3) of the status of witchcraft.
4) The word used for witch. The time of day. The responses. The figure of Samuel seen only by the woman.

2. The modern seance and the real problem offered by spiritualism.

a- Description of the mediumistic seance.
the cabinet.
other apparatus

b- The devotion of votaries. H.H.Furness' experience with seances and the absolue credulity of some of the witnesses.

c- Testimony which this bears to the need felt for touch with a higher power.
The truth of the reality of this higher sphere.
The fact of immortality.
The question only as to the validity of spiritualistic contact.

d- The nonsense of spiritualism and its utter materialism. Raymond before and after death.

3. Text as an explanation of the hold this gets on people. The religion of the God-forsaken.
a- Saul's experience. The modern experience. Number of spiritualists who were Christians once. The dying of the
b- reality of prayer. The crisis and the sense of emptiness.

3. Christ the Mediator.

a- Spiritualism never comprehended by God for His people.

b- Its uselessness for the Christian.

c- A vivid appreciation of Christ. His presence and promises. Fourteenth chapter of John. Brought life and immortality to light. Pitiableness of spiritualism. The witness which a vital Christian experience will bear against it.

e- Saul's spiritualism resulted from his neglect of God.

THE WITCH OF ENDOR

"And when Saul inquired of Jehovah, Jehovah answered him not." I Samuel 28:6.

First question we ask:
Real appearance or a mediumistic seance.
If a seance does it involve accuracy of Bible.
Inspiration is telling truth.
Facts related are facts.
God's will really given.
This only in original documents.
Need always to find what Bible is trying to say.
Example: world created in six days.
This incident: a true account of a seance.

Four reasons for this opinion:-

1) The text and its implications. Jehovah had forsaken Saul. Old fellowship gone.
Saul had left God first.
Old avenues blocked, prophet, priest.
Unreasonable that God should forsake the approved methods for sorcery.

2) What is said expressly here about wirch-craft.
Universal condemnation of this sort of thing.
Law, Prophets, Gospel.

3) Outcome of seance was suicide of Saul.
Not characteristic of God to deal so.
Possibly the work of Satan.
Last vestage of hope blotted out.

4) The account is reported very judiciously.
Written by Gad or Iddo.
Part of the history of Saul.
Lawlessness of incident emphasized.
What servants say, and witch says.
Witch apparently alone sees ghost.
Words of "Samuel" only repetition of his well-known prophecies.
Word for witch means ventriloquist.

Ancient and modern spiritualism.

Use of drugs, Pythian Oracle, voices, birds entrails of animals.
Slate-writing, table-tipping, photographic representation and materialization.

The Philadelphia report of Furness on subject.

Darkness, cabinet, ghostly figures.
Methods of mediums: search for sympathetic listener. Testing for right cue.
Some obvious faults, Indian language.

Similarity of this with Endor seance.
Ventriloquist fathomed who Saul was and acted accordingly. He made it easy by asking for Samuel. How cleverly she began by seeing "gods coming".

The real problem of spiritualism: How people can believe in it.

Furness' comment on rapt attention of people.
So far as reality of spiritual world goes we admit claims of spiritualists.

Explanation: The religion of the God-forsaken.

Secret of Saul was his abandon by God. Text.
True of many modern devotees.
War-time increase in spiritualism.
twenty million dead.
tremendous effect.
Light hold on Christian convictions.
Prayer not a reality at all.
Christ unreal or vague.
Only memories like Saul.

Pitiableness of spiritualism.
Case of "Raymond".
All the abyssmal non-sense of it.
Spiritualism one of the rudiments of world.
Inferiority of modern ghosts to Samuel or Banquo.
Hope founded in Christ more reasonable.

THE WITCH OF ENDOR

And when Saul inquired of Jehovah, Jehovah answered him not. 1 Samuel 28:6.

The first question which we will naturally ask after reading this story of Saul's visit to the Witch of Endor is this question: Was this a real appearance of Samuel the Prophet to Saul, or was it somewhat of a simulation? Have we here in the Scriptures a corroboration of the validity of spiritism, i.e., a miraculous appearance of one who has died, or have we in this ancient story an example of the mediumistic seance, similar in all its important points with those we know today. This may seem at first a question which involves the exactness of the Bible. We believe that the Bible is true and that when the Bible says a thing happens, it did happen. Biblical inspiration only means that the Bible is true. When it sets out to give God's will in a matter it succeeds in presenting it accurately. When it records an historical incident that incident happened. The essence of Biblical inspiration is the essential truth of the Bible. What the Bible sets out to say it says truly. Now that means the Bible that was

written by the original writers; it does not mean the Authorized Version, it does not mean the Standard Version, only in so far as those versions are exact replicas of the original documents. The truth was what Paul dictated and the other apostles and what those ancient writers, poets and prophets left behind them in the Old Testament days. The thing to discover in studying the Bible is first and primarily "What is the Bible trying to say?" A great deal of difficulty would be saved to many people if they took the Bible at its face value. A lot of the troublesome questions about Biblical inspiration and accuracy have been questions imparted to the Bible which never really existed there. For example, we read in Genesis that the world was created in six days. That does not necessarily mean the days of the week. That word "Day" in the Hebrew means a period of time and there is no more reason why it should be a day of the week than that it should be a period of a thousand years or any other period of time. There was a time when Biblical scholars thought it meant the days of a week, but their thought about it did not make it so.

Now the question about this incident of Saul

and the witch, have we a record here of a seance or a record of an actual miraculous experience? It is a true account that we have here in 1Samuel, but is it a true account of a seance or a true account of a miracle. If it is a record of a seance, it does not in any way invalidate the truth of the Bible, it simply means that the Bible gives us here the record of a seance, a true record of a false and untrust-worthy performance. The Bible is full of lies because it records the lies that men told but it does truly record their lies. When we read our Bibles let us always use discriminating minds since it will dispel most of our doubts and arguments.

The first reason why I think this was a mediumistic seance is that we are expressly told in the verse which I have taken for my text and the verse which immediately precedes the account of the witch of Endor that God had forsaken Saul. Jehovah could not be invoked by dream, or by priestly consultation, or by prophetic supplication. Saul had been in closest touch with God for many years, but he had toward the end of his life, drifts further and further away. The old familiarity and fellowship had ceased on Saul's part; he had gone to God

less and less, had stopped depending on him, had stopped in fact consulting him and had gone his own way, and when we find him here, he has gone the limit. It is on the eve of a great battle and he, the chief of the Lord's hosts does not know what the will of the Great Commander is, - he is without instructions of his God. Now it does not seem reasonable to me to believe that Jehovah would forsake all of the recognized avenues of communication with men, that of direct inspiration or prophetic utterance, or those more mysterious and less well-known means by the dream and the priestly oracle, in order to make use of a witch and an episode such as this. That is to say, that it is harder for me to believe that it is a miracle than that it is a seance because of what I know generally of God and his dealings with men.

Second. Witch-craft is particularly condemned in the Bible. The same chronicler who records this seance tells us expressly that Saul had driven the witches from the kingdom and so it was a matter of some difficulty to locate in Endor this woman who had a familiar spirit. The Law and the Prophets and later the Gospels forbid all sorts of ghostly intercourse. Now it seems hard to believe that God

would resort to a law-breaker, carrying on a nefarious practice that was especially forbidden by him, and suddenly make her into a prophet of his truth.

Third. The outcome of this seance was the suicide of Saul. This interview with the witch crushed the last spark of hope in the king. In the early hours of the morning when he went back to his army, he was a defeated man and it was only a matter of a few hours until he took his own life in the midst of the battle. Now I do not believe that God ever dooms a man to his death in that way or in any way, the devil may. If you want to believe a mediumistic seance is the work of an evil power in the world, i.e., satan, there is a good deal of ground for such a belief, but it seems to me very hard to contribute it to God's will or purpose that his children should get divine truth by this means.

In the last place, as I read this story, it seems to me that it is very judiciously reported. I think it is merely a report. It is a concise and simple statement of an episode made somewhat after the fashion that such episodes are recorded today by third parties. It was a piece of evidence in the hands of the writer of that chronicle which we call

1 Samuel. It is more likely that the Prophet Gad or Iddo , both prophetic friends of Samuel, who succeeded him, were the authors of this report. It is imbedded in an article by the author which aims to show the degradation and downfall of Saul. When God forsook Saul, he tried to make use of that which all his life had been forbidden him. In his dire extremity when he could not get in touch with God, he sought some other way.

Now if we go into this ancient seance and examine it closely we will find that it corresponds in many particulars with its modern counterpart,- the darkened room and ghostly atmosphere, which are not unfamiliar to many modern twentieth century people, existed long ago. Long before there was such a thing as slate writing, rapping, table tipping, photographic representation and materialization, the ancients made use of drugs, birds, entrails of animals and all sorts of other ghostly apparatus as the basis for their supppsed communications with the spirit world. Indeed the description which we have of the cave in Endor, the

incantations of the witch, all remind us in a striking way of the modern counterpart.

Moreover, the word which is translated witch means literally in the original, one who speaks from the stomach, i.e., a ventriloquist, for our anglicized word means just that thing. Such a persons was commonly known as one who had a familiar spirit. In modern times she would be known as a medium or a control. She had that curious ability to throw her voice and evidently used it in a very practical and remunerative way by passing as a medium.

Some years ago, a committee of learned men in the city of Philadelphia, which numbered among them Horace H. Furness, the great Shakespeare scholar, and I think also Dr. Weir Mitchell, although I am not sure about that, carefully went into the subject of spiritualism,under the direction of the University of Philadelphia. They tried to make a candid and dispassionate investigation of the claims of certain mediums and earnest advocates of the reality of communication with the spirit world. They published their findings in a little book which affords some of the most interesting reading you could want.

They dealt with all phases and sundry forms of mediumistic speech and also with the formal seance which is the thing which most nearly corresponds to this episode in Biblical history. They describe very carefully the arrangement of the room in which the seance is held. It is always partially or completely darkened, there is always at one end the cabinet drapped with curtains, and lighted advantageously. The seance always takes place in total or semi-darkness. The person then asks for whomsoever the audience wishes, sometimes the medium supplies the speaker who comes to the expectant audience and gives his or her names and asks to apeak with father or brother, or husband, etc. Mr. Furness and his collaborators sat through several of these things and carefully marked what happened. They formulated what they called the rule of sympathetic response. They discovered that those ghostly visitors were very acquiescent; the least suggestion from any member of the audience met with their instant approval. Some distant relative with name unknown would very quickly develop into wife or sister as soon as there was the least suggestion on the part inquirer that such a person would be desirable.

Their opinion was that these formal seances were really no more than a skillfully arranged fraud. They simply gave the people who came what they wanted. Mr. Furness rather humorously explained that while he saw several spooks who were apparently members of the ancient Indian race and who were very free in speaking ancient Indian language in the shape of grunts and other guttural sounds that we commonly associate with Indian talk, he did not find many foreign speaking spooks, - Napoleon usually spoke English and Julius Caesar was also quite proficient in that tongue. In other words, the linguistic capacities of the spirit involved never arose above the ability of the medium.

Now all this sounds very much like the experience Saul had. If you read carefully what the Witch of Endor told Saul, I think you will agree that she did not tell him anything which he did not already know, that is in his heart of hearts, and she did not tell him anything that was not generally known. Saul knew which way events were turning before he went to consult the witch of Endor and she was screwd enough to know also the general trend of the times and so she very honestly tried to give to Saul what he wanted.

Samuel was a very familiar figure to them both; he appears in a kind of a ghostly way, she sees him, you will observe, and Saul does not and she relates to Saul the things that Samuel says or rather she uses her power of throwing the voice which makes it seem to emanate from some distant corner of her cave where she said she saw the figure standing.

Now the real problem of spiritualism or spiritism does not seem to me to be the seance or the table-tipping. The thing which amazes me and makes me want to understand spiritualism is the devotion of its votaries; that to my mind is the amazing thing about spiritualism. People believe in it,more people than you have any idea go regularly to mediums; business men of wealth and influence go for business information . That was the thing which amazed Mr. Furness, he says. He sat in those seances filled with a mixture of amusement and disgust. The transparent shams that were put over by the medium were laughable to him and yet he saw men and women transfixed with credulous amazement, heard they sob and cry and talk to those supposed spirits as to their long-

lost loved relatives. That was the thing that he said he could not understand and it was the same way with King Saul. The hard part to believe is that a man of Saul's intelligence, training, knowledge of God and position of authority, would possibly be satisfied by such a thing as that seance. The only explanation which seems to in any way meet the case is to recognized that there is a tremendous longing in the human soul for a hold on some higher power. The only explanation that seems at all tenable is that these deluded voteries that go to a seance to get in communication with a departed relative are so starved of even a ray of hope and are so abjectly miserable and lonely in the face of death that they can get some comfort out of what must appear to anyone who must think straight, as something unworthy and unreasonable.

One thing we must admit and that is the reality of a spiritual world and in so far as these votaries of spiritualism insist that beyond this bank and shoal of time there is a real world, so far I will go with them gladly. And it may be that we have only our own day of materialistic thinking to thank for this wave of spiritualism that has swept over this world in the last few years. We

are very ignorant about the mind and soul. I believe in the years to come that psychology will take great steps forward. We know very little about this world, we know very little about the spiritual world, we know very little about what is in our own minds. Now the only way to judge spiritualism is case by case. I would not want to make any sweeping generalizations one way or the other, certainly we know that the vast multitude of so-called communications are faked. Personally, as a Christian, with my Bible and my believe in God, I do not need spiritualism. It was outlawed by God for his people from the very beginning, it is not necessary for anyone who has any living faith in God or Christ. Let us not say that it is wrong, let us say that it is unnecessary. Table-tipping might not be a sin, but it is certainly nonsense for a right-thinking Christian.

When you analyze the case of a sincere modern seeker of spiritualism, I think you will be very apt to find that you are dealing with a person who feels forsaken by God. Saul had known what the fellowship of God was and has lost it. Many modern devotees of spiritualism are people who have had religious training, who have known about Christianity, but

who have lost their touch with religious things, - Prayer has ceased to mean anything to them; they do not believe in it, they never practice it, they never think of kneeling down or turning in their thoughts to God in a time of crisis or for the ordinary help for every day. Christ is a figure who is vague and unreal to them, he is a kind of a myth to them, what belief they have is only a formal empty thing. They never really think of Christ as alive or divine or omnipotent and very many of them once knew what these things really meant.

The most striking thing about spiritualism is its pitifulness. It is the religion of the God-forsaken. I feel a profound pity for anyone who really depends the seeing of a spirit for their belief in a future life and the welfare of their beloved dead. Compared with the utter nonsense given by the medium of today these responses of the ancient witch of Endor are truly grand. If ghosts were only like Samuel or even Banquo in Macbeth, we might put some stock in them. But those ghosts in literature are so infinitely far ahead of the ghosts which speak today. Take the example of Raymond Lodge. Many of you have doubtless read the book, the story Sir Oliver Lodge wrote about his

son. The first of it interested me very much. It is the story of a long Englishman who went over to serve his country, who saw some of the same places that I saw, and who finally met his death as so many more of his brave countrymen met theirs. I was, I say, interested in the first of the book because it was the story of a broad, intelligent, candid young man who was trying to do his duty. But after his death, Raymond Lodge went through a metamorphosis which to me is perfectly appalling; from talking about good sensible subjects, he degenerates to talking about the most trivial, he seems to go back mentally, morally and spiritually after his death. He is not nearly the man he was before he died and he is only a fair sample of the rest. I cannot recall reading one single, sensible remark made by a spirit. Truly the other world must be an awful place.

And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. Rom.8:10.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me. Gal.2:20.

According to my earnest expectation and hope, that in nothing shall I put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. Phil.1:20.

When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Col.3:4.

Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life. 1 Tim.1:16.